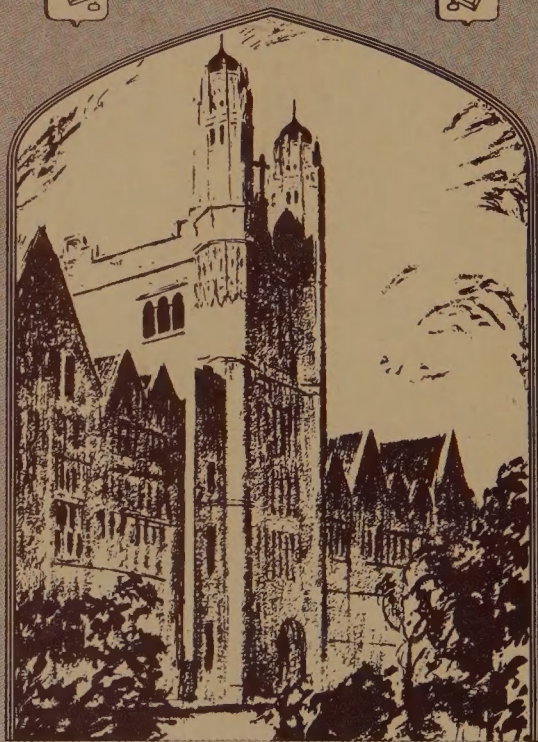


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History
OF
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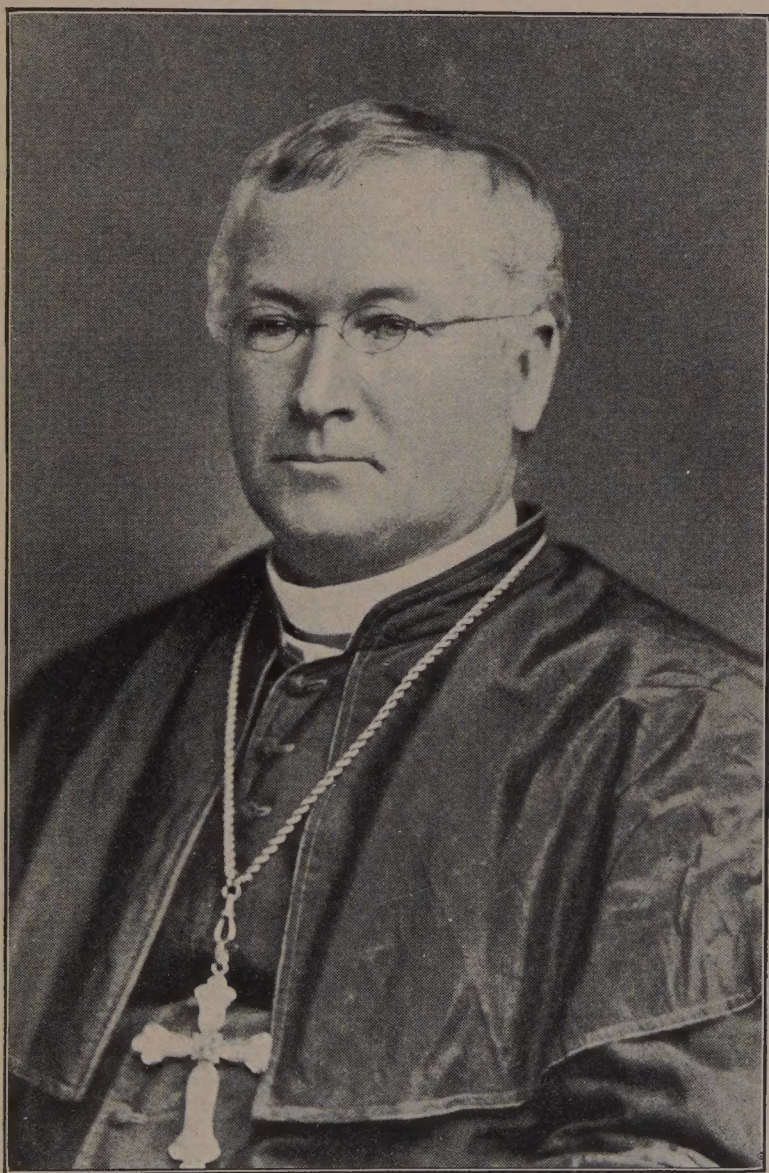
BY REV. J. J. PIKE



PRICE, 50 CENTS

ST. MARY, KENTUCKY
1907

To our Venerated Bishop, Right Reverend
William George McCloskey, with sentiments
of Reverence, Respect and Obedience, this book
is dedicated.



RT. REV. WM. GEORGE M'CLOSKEY.

PREFACE

LOUISVILLE, July 9, 1899.

Dear Rev. Father:

I received yesterday Father Vantroostenberghe's resignation of St. Charles parish, Marion county, of which I now cheerfully appoint you the pastor. Delighted to know that your health will permit you to continue your faithful, zealous work on the missions. Believe me,

Yours faithfully,

W. G. McCLOSKEY,
Bishop of Louisville.

REV. J. J. PIKE.

INTRODUCTION

To bring back the old memories long gone, how pleasing a task ! leading you on and on, searching deeper and deeper into the secret caverns of the hidden past, like the sun's ray seeking its way through cracks and crevices, and leaves of trees, to find a place to light. The task, though pleasing and alluring, has been arduous. I have searched all the by-ways for the matter contained in these few pages, and taken no little pains. A residence of eight years at St. Charles has given me an intimate knowledge of its people, and enabled me to catch many of the traditions of this old "Century Plant". I have endeavored, with all the energy God gave me, to portray everything in its true colors, and tried to make every statement of facts as accurate as possible. Though dealing with a particular church and locality, I am quite sure that the matter treated of in these pages will interest a very wide scope of readers and will be a source of pleasure and perhaps benefit to them.

THE AUTHOR.

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*Press of The Enterprise
Lebanon, Kentucky
1908*



REV. JAMES J. PIKE,
Pastor of St. Charles Church.

History of St. Charles Church

CHAPTER I

THE congregation of St. Charles was founded as early as 1786, by Catholic settlers from St. Charles and St. Mary counties, Maryland, whose descendants now peacefully dwell in the country around St. Charles Church and contiguous to it. Among the first white people who removed to Kentucky, were William Coomes and family, accompanied by Dr. Hart, an exemplary Irish Catholic. They came to Kentucky, from St. Charles county, Maryland, in the Spring of the year 1775, according to Bishop Maes in his "Life of Father Nerinckx". But they settled at Harrod's Station, now Harrodsburg, where Mrs. Coomes subsequently opened a school for the education of the children.

The first settlers on Hardin's creek, according to Hon. B. J. Webb's "Catholicity in Kentucky" are supposed to have been Edward Beaven and his brother, Colonel Charles Beaven. The next were Zachariah, Sylvester and Jeremiah Cissell, brothers; and all as is supposed from St. Mary county, Maryland. Then came early in 1786, the families of William, Leonard and Lucas Mattingly, three brothers,

whose previous home had been in St. Mary county, Maryland. Of these Leonard Mattingly is the acknowledged patriarch of the Mattingly family in Kentucky. Two of his great-grandsons are still living in St. Charles parish, at an advanced age, John G. and Ben F. Mattingly.*

It was not until the year 1785 "that Catholic Marylanders began a systematic emigration to Kentucky," says Bishop Maes. "That year a league was formed in Maryland by sixty Catholic families to emigrate to the State, to settle together for mutual protection against the Indians and also in order that they might have church and priest. Basil Hayden's bond for his land is signed at Baltimore in 1785 and it calls to bond on Philimer Lee; this bond is recorded at Bardstown. These lived adjoining neighbors on Pottinger's creek" where is now Holy Cross church. Of these sixty families "some emigrated in 1785, twenty-five families going to Kentucky in that year, among them the Haydens and Lancasters. These also settled on Pottinger's creek". More families followed in the spring of 1786, with Captain James Rapier, settling in the same neighborhood. In the year following, 1787, another portion of the colony left Maryland in two parties, one with Edward Howard, the other with Philip Miles and Thomas Hill, and most of the remaining families, together

*A brother of these two gentleman died recently at St. Mary. Edward, a man of remarkable, upright, pure and innocent life. On one occasion, it is said of him, that he told his wife, Julia, when something untoward had happened to send the children out, he would have to curse. He died a holy death July 2, 1906. This is on a par with Jim Newton, over at Holy Cross, when he told Father Nerinckx to step aside for awhile, the horses wouldn't pull. He was hauling material for the building of Holy Cross. Father Nerinckx didn't get quite far enough away, however.

with many others, reached their destination in 1788 with Robert Abell.*

*With some of these families, the writer's grandfather, William Pike, came to Kentucky with his brother, Jack Pike, both unmarried young men. William Pike married Susan Mills, a near relation of Father Robert Abell's mother, who was also a Mills. After rearing a large family, they died at an advanced age and both lie buried in the cemetery at Holy Cross Church. The writer's father, Stephen Pike, was united in marriage to Beatrice Vize by Rev. Robert Byrne, who became pastor of Holy Cross in 1825. One of the Sisters of Loretto, who died at Bethania, near Fairfield, and whose remains were transferred to Loretto cemetery, was Loza Pike, a sister of Stephen Pike. Her name in religion, was Sister Librata. Mother Librata, formerly of Bethlehem Academy, who died recently at Loretto, being her neice.

CHAPTER II

BISHOP LANCASTER SPALDING, writes in his "Life of Archbishop Spalding", "The simple, christian life of the Catholics in Kentucky in those days, which are gone away, never more to return, ought not to be forgotten". "The Church has never had more submissive or obedient children than they were. In settling in Kentucky, they had frequently chosen the less fertile portions of the State, because a church or chapel had been built there. Indeed at one time, as I have elsewhere stated, many of the early Catholic colonists, thought seriously of removing to Missouri, as it seemed impossible to get missionaries to come to Kentucky. They were not deterred by trifles. Men and women would ride ten or fifteen miles, over the roughest roads to hear Mass, and would remain fasting till twelve or one o'clock to be able to receive Holy Communion. Their reverence for the priestly character was unbounded. There were no schisms, no disputes with trustees, no contentions about church property, no rebellions of congregations against their priests or bishop. Never did a father in the bosom of his own family, receive a truer love than that which was given to Bishop Flaget, yea, and to Bishop David, and to Father Nerinckx, and to Father Badin, by the Catholic people of Kentucky. To others they might be foreigners, men of different race and another tongue, but to them they were fathers, most beloved and most dear. The nationality of a priest was a matter of indifference; they scarcely thought of it; he was sim-



BISHOP FLAGET.

ply the minister of God. His actions were not misconstrued; he was not surrounded by men anxious to spy out and detect his faults. They were not a straight-laced race. They were hospitable, and loved enjoyment, and were never better pleased than when they saw the happy and the light hearted around them. The faith and earnestness of the early Catholics of our State are manifest, too, in the number of religious institutions, which grew up among them, and which still exist. No body of native Catholics of equal numbers in this country, has ever, I think, produced so many vocations to the priesthood and to the religious life, as were found in Kentucky from 1810 to 1830''.

Bishop Carroll wrote of the early Catholic colonists of Kentucky, "that they were in general good, and that some of them were eminent in virtue".

For instance, Mr. Webb in speaking of the Cissell brothers who emigrated from St. Mary county, Maryland, to Hardin's creek says: "It is stated that all of them lived to be old men, and that there were none to speak ill of them after they had passed away. Matthew, the most noted of them all, was a man of rare intelligence, equally displayed in his temporal affairs and in those that had relation to his own future, and that of those whom God had committed to his charge. His influence in the settlement was great and it was always exerted for the furtherance of the common interests. Of his sons, Charles and Mathew Cissell, Jr., long ago deceased, it would be unnecessary to speak in the hearing of those who knew them living. Equally with their father, they were respected, and confided in by their contempora-

ries. Honorable men, good citizens and faithful Catholics, the example of their lives has not been lost upon their children". Charles L. Cecil, of St. Mary, is a son of the Mathew Cissell referred to.

And again, Mr. Webb says: "The name of Bennett Rhodes, another early settler on Hardin's creek, and that of his wife, Nelly Medley, are not to be overlooked in writing out the history of the settlement. The Catholic faith of the twain was no mere sentiment, too lightly held and slothfully practised, but a reality that had in it for them the complement of all that was to be most hoped for and sought after and clung to whilst life's pilgrimage lasted. As they were themselves, so did they endeavor to rear their children, and when they passed away, these 'rose up and called them blessed'. Two of Bennett Rhodes' sisters, Mary and Nancy Rhodes, were of the Sisterhood of Mary at the Foot of the Cross, when the community was established by Father Nerinckx".

Of this Mr. Bennett Rhodes, I am told, that he was an English gentleman, was elegant in his manners and wore a long black cloak and a "stovepipe" hat: that until he came to St. Charles the old log church had no seats, and he had two benches constructed, one for himself and one for his wife; that he possessed the only four-wheeled vehicle that had ever appeared at St. Charles Church, and so great was the wonder of it, that crowds of boys and men, and perhaps women, would gather around to see the sight, and a guard had to be placed, to keep it from being picked to pieces during church. The old man, however, did not ride in it himself to church, but starting his wife and children on ahead he rode behind it on ■

noble steed, caparisoned with bit and martingale. Misses Ellen and Victoria Rhodes, Constantine and Thomas Rhodes, who are still living in the old priest's residence built by Father Deparque, which they purchased within the last few years, from the church, with ten acres of ground, are grandchildren of Bennett Rhodes. In passing I may state the money obtained by this sale, \$700.00, was used in the building of the new Church of St. Charles.

Again Mr. Webb says: "A beautiful character was that of George Hardesty, whose name among the early Catholic settlers on Hardin's creek was synonymous with what distinguishes the christian above the worldling, the true man above the trickster and time-server. His virtues were so ingrained, and they were of such public recognition, that when his neighbors wished to express themselves forcibly, they were in the habit of appealing to his name in confirmation of their utterances. With them the thing done or said, could be no more proper, and no more true, had it been performed by George Hardesty himself. How true it is that what constitutes the life of the true christian on earth ends not with his death. The sun of such life sets not until there is no tradition of its brightness left to attract susceptible hearts".*

Archbishop Spalding in his "Sketches of Kentucky" also gives a bright picture of the piety and devotion, faith and religion of the people of St. Charles, in the early days, in his account of the jubilee which was preached by Bishop Flaget and some of his most prominent priests, all over Kentucky in 1826-1827, among them Rev. Francis Patrick Kenrick,

*Catholicity in Kentucky. B. J. Webb.

afterwards Bishop of Philadelphia and Archbishop of Baltimore. "At four o'clock in the morning and even at two o'clock, in the morning, at St. Charles Church, although it was midwinter, in the month of December, a large crowd of persons, of whom many had traveled several miles, pressed for admission at the door of the church — scarcely had it been opened, when the places destined for hearing confessions were thronged, and they did not cease to be so, until late in the evening. Among the faithful many remained the whole day, without taking nourishment, and even without changing their places for fear of being deprived of the consolations which they so ardently sighed after, and yet notwithstanding all the care they thus took many were compelled to wait, till after the conclusion of the exercises before they could share in the graces flowing from the Sacrament of Penance".* The number of Communions at St. Charles at this time were 450, and Confirmations, 160.

But there is always two sides of a story, and tradition tells us, that whilst there were many bright examples to edify there were also many careless and disedifying Catholics in those days just as now, who were unfaithful to their sacred obligations and wholesome practice of their holy religion, and the conduct of whose descendants even to the present day are a faithful copy of their progenitors, and is a woeful evidence of the undisciplined and unworthy training they received at their hands. Horse racing, I am told, was carried on to excessive bounds, and cursing and swearing and drinking were propagated along with the objectionable diversion, which the pastors,

*Sketches of Kentucky, page 295.



ST. CHARLES CHURCH.

probably the Jesuits, made vain efforts to break up and control. Drunkenness became a deplorable evil in many instances in the past and even within the recent memory of the present generation, St. Mary itself was the scene of riotous conduct, on Saturdays and Sundays especially, and to such an extent that it is said that it was disgusting and mortifying, if not dangerous, to pass through the little village of a Sunday evening. This state of affairs, however, changed and to-day there is not a more peaceful and peace-loving people than dwell at St. Mary and mostly all are fervent and devoted Catholics and noted for their consummate virtue.

This was during the pastorate, of one of our honored predecessors Rev. P. Fermont, whose death occurred only recently, in August, 1906. I am also informed that on account of the curse of drunkenness, many a farm, once the home of peaceful and respectable families, passed over to the stranger's hands, and thus farm after farm changed hands. Be all this as it may, the evil mentioned is at present time relegated to an insignificant minority among the good people of St. Charles and I believe, most undoubtedly, that the horrible practice of swearing with the Holy Name of God, which was so common among the men of days gone by, has been greatly mitigated, if not totally abolished. It is a sin that there is less excuse and reason for than for a great many.

Among the disturbances of modern times that occurred in the congregation to ruffle the peaceful tenor of its way, might be mentioned that of the "Pew Episode" under Father John Hutchins, who was so bitterly opposed by a portion of the congregation in

his project of getting pews for the church. It is said one man gave expression to his opposition by saying, "he wished the pews were in hell". But Father Hutchins carried his point and St. Charles has been ever blessed with pews.

In our own times, somewhat of discordant spirit showed itself in the building of the new church, when it was said by many of the members of the congregation, that the "old church was good enough", and that the congregation were not financially able to build a new one and never could build it. Nevertheless, in spite of all opposing sentiment, the church was built without any serious difficulty or much noise, and the people have resurrected and are still holding up their heads financially and are actually better off and more prosperous generally and individually than they were before, and are, at least, more uplifted, more earnest and take more interest in the church and a holier pride in it, apparently, than ever; and each and every one is proud of the new St. Charles and glad of the part they took in its building neither grieving over their generosity, nor the labor and sacrifices it entailed.

A disturbance is also mentioned as having occurred in Father Fermont's time, with regard to the hitching posts, when a meeting had to be called and resolutions passed to quell the mutiny.

In the times of Father Nerinckx also the current of peaceful serenity was disturbed by occasional ripples, as related in his life by Bishop Maes. On one occasion when he had appealed to the people of St. Charles for aid for the convent, etc., he was accused by some malignant spirit of misappropriating funds

and quite an outcry was raised against him, after the occasion of the reception of three young ladies as members of Loretto, "emphatically the children of Loretto and the institution's offering of first-fruits", in the convent chapel, Misses Ann Clarke, Esther Grundy and Ann Wathen. "Hitherto", he says, "the ceremony of taking the veil and making the vows had been performed in St. Charles Church". They took the names of Sisters Isabella, Theresa and Juliana.

"The whole thing", he says, "passed off to the satisfaction of all parties concerned, but as usual the outside world, ever narrow and mercenary in its views, and ready unwarrantably to interfere, assumed the privilege of a word or two on the subject. Everywhere and at all times abusive and inconsistent, the worldings, who a few months ago congratulated themselves and Kentucky at large upon old priest Nerinckx ridding the country of its old maids, and held him up to the ridicule of their fellowmen, now censured him severely—aye, threatened him publicly with their vengeance—for thus taking from their midst the youthful and promising portion of the community, the hope and pride of their families, and shutting them up in a nunnery to pine away and wear out their lives in a few short years by austerity and penance".

"Good old Sister Isabella could afford to laugh at their idle fears, when sixty years later, she lived to remember and relate to the writer, these wild predictions of men who had rested for many long years under the green sod."

"However, their clamorous protestations grew so

loud and fierce that Bishop Flaget thought it his duty to interfere. The announcement that the Bishop, who, in the short time since his arrival in the country, had completely gained their good will, was to officiate at St. Charles, brought a great concourse of people to the church on that particular Sunday. The prelate ascended the pulpit after the gospel, amidst the breathless expectation of the curious auditory. He commenced by congratulating the congregation upon the great advantages which the possession of a convent would confer on themselves and children. He feelingly expatiated on the happy results and lasting benefits which their families would derive from the teachings of the Sisters, and sketched the vocation of a religious and teacher of the ignorant in such glowing colors that many a mother felt aggrieved that such a glorious career was not in store for her daughter. He then gained the men over to the cause of religion and education by reflecting severely upon the unjust attacks made by certain parties against their pastor for allowing young ladies to be free in the choice of their own vocation, whilst these very men had not a word of blame for parents who would compel their daughters to enter the matrimonial state against their wishes and make them miserable for life."

"In the case in point, the postulants were able to choose for themselves, and had the fullest consent of their parents. Young ladies would never be received into the society as long as parents or guardians had any reasonable objection to offer, but when they were of age and no serious objection could be urged against their admission, no Catholic priest would prevent



VIEW OF THE SANCTUARY.

them from following the call of God: it would be downright folly to blame the priest for accepting them, and an intolerable tyranny to curtail freedom." "This address of the Bishop somewhat checked the outspoken complaints of the faultfinders." *

Two of the above young ladies became mother superiors and the third established the second branch house of the order.

In spite of these disfiguring incidents, Rt. Rev. Bishop Spalding was able to say further in his life of his illustrious uncle, of the Catholic people of Kentucky: "Their religious character was certainly earnest and profound. They were not puritanical, which Catholics, I believe, never are; but their faith was strong and healthful, and their attachment to Catholic truth unwavering. As an instance of this, I may state that towards the close of the last century, when it seemed impossible to get priests to remain in Kentucky, many of the Catholic colonists determined to remove to Missouri, induced by the offer of the Spanish governor to secure them the opportunity of complying with their religious obligations. A committee had been appointed and had gone to St. Louis to confer with the governor, when Bishop Carroll finally succeeded in sending a priest to Kentucky".

*Life of Father Nerinckx, page 289.

CHAPTER III

THE priest mentioned by Bishop Spalding as being sent to Kentucky by Bishop Carroll was Father Whalen, who was the first priest who ever offered up the Sacrifice of Mass in the wilds of Kentucky, the "dark and bloody ground". He came in 1787, and remained in Kentucky only a little more than two years, leaving in the spring of 1790. Says Bishop Maes, "Edward Howard who emigrated to Kentucky in 1787, was accompanied, it is supposed, by Father Whalen, an Irish Franciscan, the first priest who went to the new Catholic colony. Howard went from Louisville to Pottinger's creek by way of Bullitt's Lick, 'Salt Lick', where salt was first made in Kentucky; it was a few miles from the spot where Shepherdsville now stands, on Salt river. He worked his path through the forest by 'blazing the trees', and his trail was followed by succeeding emigrants, their road to Pottinger's creek passing also by way of Bardstown".

Father Whalen kept church at private houses in the different settlements of Catholics, without building any churches: at Pottinger's creek (Holy Cross), New Hope, Poplar Neck (St. Thomas, near Bardstown), Cartwright's creek (afterwards St. Ann's, now St. Rose), Rolling Fork (now Holy Mary). It is probable that the people at Hardin's creek (now St. Charles), heard Mass and received the Sacraments at the station on Pottinger's creek.

Father Whalen remained a little more than two years and returned to Maryland in the spring of 1790.

In the summer of 1790 came Father Wm. de Rohan, after whom Rohan's knob is named, and who built the first church in Kentucky at Holy Cross. Next to him came Father Badin, who with Father Barrieres, who accompanied him, attended Hardin's creek with the other stations for one year. Father Barrieres left for New Orleans in 1794, and Father Badin was left alone for three years, until Father Fournier came in 1797. He attended the stations on the Rolling Fork, Hardin's creek, Cartwright's creek, Rough creek, in Hardin county, at Danville and in Madison county.

Father Fournier was relieved of the missions at Hardin's creek, Poplar Neck and Mr. Gardiner's by Rev. Anthony Salmon, who came in 1799, and took care of these and of the Bardstown mission. He was killed nine months afterwards by being thrown from a horse in the snow, where he remained from 12 M. till night. Father Badin had tried to persuade him from setting out to Bardstown in such inclement weather. Father Fournier, the founder of Calvary, or Holy Mary, was also killed some time after by a rupture of blood vessel caused by lifting large beams of wood for sawing.

Rev. M. Thayer, a converted Presbyterian minister, came next and remained only four years, and left Father Badin alone once more for seventeen months, when came Father Charles Nerinckx. "In the annals of missionary life in the west," says Archbishop Spalding, "few names are brighter than that of Rev. Charles Nerinckx, a native of Belgium, and like most of the other early Catholic missionaries in the west, a victim of the French Revolution, he arrived in Kentucky in 1805, and labored with unremitting zeal in

the missionary field, for nearly twenty years."*

Father Nerinckx built the first church of St. Charles in 1806. "It was a modest structure," says Bishop Maes, "of hewed logs, with room attached for temporary residence, and situated on Hardin's creek, Marion county. Over 600 people attended that mission in 1806 (according to Father Nerinckx own testimony). He had named his mission in September, 1805, after St. Charles Barromeo, his patron saint . . . Before he built St. Charles Church, Mass was said, and marriages and baptisms were performed at the house of Henry Hagan, some two miles to the south of St. Charles. Father Nerinckx had charge of the station at Hagan's house, which as well as St. Charles, afterward was known as Hardin's creek, from the vicinity of both places to the little stream of that name. Father Nerinckx, when he built a church, made different persons subscribe one or two hewn logs, of prescribed dimensions, and deliver them on the spot. Then all assembled with him to have the 'house raising', as it was styled. The fitting of the prepared logs to their places, was the work of one or at most, two days."

Father Nerinckx was able to lift with two men opposite to him at the hand-spike. As the people had great veneration for him, and were even in awe of his spirit, he could accomplish anything he undertook with them."†

Father Nerinckx was called the church builder, having built no less than ten churches in the diocese. This one, said to be the fourth in the diocese, was su-

*Sketches of Kentucky, page 130.

†Letter of Rev. Walter H. Hill, S. J., December, 1875, to Bishop Maes.



REV. DAVID FENNESSY.

perceded by a brick church built in 1832 by Rev. D. A. Deparque. It was torn down or blown down, as some say, and moved like the holy house of Loretto, several different times. First it became a meat house on the Bennett Rhodes farm, then was moved farther up the branch and served for a negro cabin, and finally it was moved out on the Cissell river pike and formed the ell to the house of James Williams, and was consumed by fire on Palm Sunday about the year 1901. The corner stone of the first brick church was laid in 1829, and after it was torn down in 1906, a document was found (1907) in the corner stone which stated that it was blessed by Bishop Flaget. Andrew Jackson was President, Mr. Metcalf Governor of Kentucky, and Father Deparque pastor of the church. There is a note in the parish register by Father J. Wathen, who seems to have been the pastor from Nov. 13, 1831, to April 14, 1833, stating that the new church was blessed Sept. 9, 1832. This church was a very pretty church in its day. It had a tower on it fronting the west, which many of the congregation still remember. In fact there are still living those who still remember the old log church, but very few, among them Messrs. Alex. Mattingly and John G. Mattingly.

The brick church had massive pillars, which obstructed the view very much and discommoded the pews. It was about 75 or 80 feet in length by about 35 wide. The old historic bell hung in its tower. The old church was added to, in 1874, by Rev. P. Fermont, but the addition was of little advantage, was ill advised and in a great measure a failure.

After the remodeling, however, the old church pre-

sented a very historic, solemn and middle-aged appearance, having two towers and a rotund sanctuary, much like, I am told, many sancturies in Europe of antique date. The Stations of the Cross are genuine oil paintings and very beautiful, with large gilt frames. They were imported from France by the Rev. Father Fermont, at a cost of \$450.00. They were selected and purchased for him by the Rev. William J. Howlett, of Pueblo, Col., a former student of St. Thomas' and author of the History of St. Thomas Seminary, who happened to be in France at the time.

I append a list of the pastors and priests who have had charge of St. Charles since the year 1829. Rev. Edward McMahon, Rev. Wm. Byrne, Rev. Daniel Kelly, Rev. David DeParque, Rev. Jno. Wathen, Rev. F. Evermont, S. J., Rev. F. Fouche, Rev. L. N. Petit, S. J., Rev. Natalis Giles, S. J., Rev. Thomas Lagouais, S. J., Rev. P. M. Lebreton, S. J., Rev. Julianus Delaune, pastor and president of St. Mary's College, Rev. Jno. McGuire, Rev. A. Samice, Rev. W. E. Clark, Rev. James H. Ward, Rev. F. Lawler, Rev. L. Nota, Rev. J. F. McSweeney, Rev. James Quinn, Rev. J. B. Hutchins, Rev. R. Byrne, Rev. M. Coghlan, Rev. E. O'Driscoll, Rev. F. De Muelder, Rev. P. J. Lavialle (afterwards Bishop of Louisville), Rev. P. DeFraine, Rev. P. Fermont, Rev. Hugh Daly, Rev. Jno. L. Steffan, C. R., president of St. Mary's College, Rev. G. A. Vantroostenberghe, Rev. James J. Pike (1906). The records of the church extend no farther back than 1829. It may be supposed that prior to that they were kept at Loretto convent or St. Mary's College and possibly got burned, when those institutions went up in the flames. However,

the mission at St. Charles was attended, as stated, by the early missionaries up to 1805, when Father Nerinckx took charge, and upon the occasion of his second journey to Europe, in the spring of 1820, Father Wm. Byrne, then recently ordained, was appointed pastor, who possibly administered the spiritual affairs of the congregation up to 1829.

CHAPTER IV

IN those days the congregation embraced what are now the congregations of Raywick, Chicago and half of the district of Lebanon, at least. The church at Chicago was built in 1860; that at Raywick in 1834, and that at Lebanon, St. Huberts, begun by Father Nerinckx in 1815, and completed by Father Deparcque in 1821. Later on Father Ivo Schacht built the present church of Lebanon, St. Augustine's. And consequently the statement of Father Nerinckx in 1807, that there were ninety families at St. Charles was by no means unreasonable. Besides all this district Father Nerinckx had missions extending all the way to Union county, and built the old log church there in 1818. In that year he accompanied the Rev. Robt. A. Abell to the distant missions and handed them over to his care.

To return to the old log church at St. Charles and take one parting glance at it in all its humble simplicity. It had not so much as an altar, writes Father Nerinckx 1807. "Only one of our churches, Holy Cross, has an altar." "However," writes Bishop Maes, "his love for the beauty of the house of the Lord suggested to him means to adorn and beautify his missionary stations. Here as in Herffelingen, he had the secret of attracting the children, and in 1807 he built with their help an altar and pulpit in St. Charles Church; these articles were inlaid with different kinds of wood, after a plan which Father Nerinckx himself designed, and cost \$130.00. 'Myself,' he writes, 'and the children, who made their First

Communion this year, pay part of it; the younger children all pay something in thread or corn; so that it is again with the children I begin to succeed. Most of them are anxious to contribute something, and gain the good will of their parents so thoroughly, that God helping, they will all be established in the good cause. The most discouraging feature here is that when you have mastered the difficulties in one place the same or greater obstacles await you in four or five others' ”.

The missions in those days were exceedingly difficult, so scattered and distant, and there was no railroad at St. Mary as now, it only having been built in 1857, no wonder that Father Nerinckx's life was “constantly in the saddle”. In a letter of Father Nerinckx in the Bollandist Library, Brussels, 1807, quoted by Bishop Maes in his life, he says, “Father Badin attends to most of the distant missions; the congregations exclusively belonging to me are Holy Mary's, St. Charles and St. Bernard's (in Casey county). Father Badin wants me to assume the care of Holy Cross and St. Stephen's (now Loretto), but I am already overworked. I attend occasionally the outlying missions, and the sick calls are attended to by the one who is called; I have to keep two horses to wander through these regions, and I am convinced that there are nearly as many more families as I have mentioned, scattered among unbelievers, who belong nowhere because they have no priest to guide them and are ashamed to own their belief among infidels”.

Father Nerinckx was very devoted to children and careful in instructing them and leading them on in the ways of piety and religion. He had a way of

praying with them with arms extended in the form of a cross, called "Kruisgebet". "After Mass he went to the center of the church, where, surrounded by the little children, who so dearly loved him, he knelt down", with all arms extended, "he recited prayers in honor of the five blessed wounds of our Divine Saviour, the parents often joining the children in this morning devotion". "The poorurchins," writes a gentleman now in the far West, who in his younger days attended catechism class at St. Charles, "would sink, when a quick 'arms up' from the kneeling priest would bring them back to time".

Nov. 8, 1805, Father Nerinckx writes, "I was still giving Holy Communion at 5 P. M., and that happens almost daily". "I also undertook five weeks ago a very hard work, viz.: to prepare the young ladies about fourteen years of age for their First Communion; they number ninety in my three congregations. The exercises last seven weeks, and a few days of each week are set apart for spiritual exercises. To attend a dance, or to be unbecomingly dressed, is punished by refusal of admission to First Communion, and I succeed wonderfully in abolishing these abuses. Those of the first class in St. Charles, who were sufficiently instructed, made their First Communion on the name's day of their holy patron saint. I now call up a new class of those who are from twelve to fourteen years old. It is the hardest work I ever undertook." *

Father Nerinckx taught the little ones to practice what they believed; it was as we have seen, with their help that he beautified St. Charles Church;

*Life of Rev. Chas. Nerinckx, pages 133 and 163.

through them that he brought the parents to their duties; and thus he laid broad and deep the foundations of Catholic piety in Kentucky; thus he trained in solid and practical devotion these now flourishing congregations, whose beautiful churches, and more strikingly religiousness in them, commend them at once to the admiration of the thoughtful visitor.

A word with regards to the pictures and adornments of St. Charles Church, what has become of them? Pentecost week, 1808, Father Nerinckx writes "St. Charles is well provided, but has no steeple." and March 10, 1808, he writes, "The two trunks and the pictures which you (his Belgian friend) sent us arrived in Baltimore last December. The 'Ecce Homo' painting forms the altar-piece of St. Charles, the 'Crowning of the Blessed Virgin' that of Holy Mary's, and the 'Assumption of the Blessed Virgin' that of St. Joseph's Church".

I am also informed by Mrs. Annie Talbot Smith, of St. Mary, Ky., that there was a most magnificent large oil painting of the Blessed Virgin once adorning the altar of God in St. Charles, which was cast aside, and thrown away in the garret of the old priest's residence until it was defaced and disfigured and torn; she tried to restore it and save it, but it was too late. Mrs. Smith also informed me that a beautiful tabernacle, stored there, was burned, in order to get it out of the way. *O Tempora! O Mores!* Also, there was a fine life-size oil painting of St. Charles belonging to the church. But all are gone!

CHAPTER V

UP to 1812, and sometime after the establishment of the Sisters of the Order of Loretto, at St. Charles, "Father Nerinckx had been living with the Bishop and Father Badin, at St. Stephen's". "It is true he had a room in the rear of the church of St. Charles which he occupied upon the occasion of his visits and stays there.

"In going back and forth to St. Charles, he never failed to visit the school, instructing and questioning the children, encouraging the teachers, or giving them directions as circumstances suggested. But as the work was growing on his hands, and assuming an importance which his own estimate of its usefulness did not allow him to underrate, he now fully realized the necessity of living nearer the school and residence of the Sisters, whose spiritual training and progress in religious perfection the Bishop had entrusted to his vigilance and care. He therefore with the consent of Monseigneur Flaget, removed to St. Charles, and took up his residence in the vestry room, built in the rear of the church. Father Nerinckx lived there for several months, nearly a half mile from the school, and from the nearest neighbors. The crosses which adorned the last earthly homes of the dead, were the only objects which recalled the living in his voluntary seclusion. None disturbed his solitude, save a poor old neighboring woman, who took her delight in serving the minister of God, as Martha served Our Lord, prepared his meals in her own cottage, and carried them over to him whenever he was at home. (I



WHERE THE OLD LOG CHURCH STOOD.

suppose this was Polly Brewer).*

“The school being of more easy access than the church, to the few who were able to assist at the Holy Sacrifice of the Mass on week days, Father Nerinckx gave the necessary directions to the Sisters for fitting up the best of their apartments as a temporary chapel. He himself erected in it a suitable altar for the celebration of the holy mysteries, and adorned it with a fine statue of the Blessed Virgin, which he had brought from Belgium, and had kept in his room at St. Stephen’s ever since. When not abroad on the mission, he frequently, during the week, walked over from his lonely residence at St. Charles, in the early morning and said Mass in the poor little cabin, to the great joy of its inmates.

“All these doings necessarily awakened the interest of the public in the new establishment. In order to satisfy the curiosity of the people as well as to prevent unnecessary excitement, and forego idle comments, Father Nerinckx announced to his congregation the fact of the foundation of a convent in their midst, taking care to explain to them its objects, and the good which was to result from it to the country at large. This he did a short time previous to the day appointed for the taking of the veil by the three first postulants, Mary Rhodes, Christina Stuart and Nancy Havern.

“On the festival day, April 25, 1812, a numerous crowd assembled at St. Charles to witness this to them new ceremony, the first of the kind ever performed in the Western country. Preceded by the

*Polly Brewer and her sister lived for several years afterwards in a little cabin, on ground which is now St. Charles meadow, donated by Dr. Lancaster, and supported mainly by the people of St. Charles.

children, and surrounded by their companions, the three postulants walked in procession from the school to the church. There at the foot of the altar, they made before Father Nerinckx, and in the presence of the whole congregation, their solemn promise to renounce the world and its maxims, and to persevere in the choice of life they had made. A uniform veil of such material as could be had at the time, of size and form like the one used ever since, was ready at hand; and Father Nerinckx, having blessed it with the prayers of the church, spread it over the head of each postulant. It hung loosely over the shoulders, was of poor material, and of black color. The ceremony, and Mass which followed, being over, the Sisters, with their companions and pupils returned in silence to their quiet little cabin home.

“On the same day, the two aspirants, Misses Ann Rhodes and Sallie Havern, were with the permission of Father Nerinckx, and the consent of the new novices, admitted as postulants. Miss Nellie Morgan, who although received, had been unable to dismiss her school until the term was up, was ready by the 29th of June following.

“Anxious to have a regularly constituted conventual home, and the two postulants having expressed a wish to be more intimately associated with their Sisters, they soon begged of Father Nerinckx to give the veil to Ann Rhodes and Sarah Havern, and admit Ellen Morgan as a postulant. The request was acceded to, and the public announcement of a ceremony similar to the first one brought to St. Charles a large number of curious spectators, all the more eager to witness the edifying spectacle from the fact that

the young ladies had lived so long in their midst. Sisters Ann and Sarah received the veil from the hands of their spiritual director, on the feast of Saints Peter and Paul, June 29, 1812, and Miss Morgan, admitted as a postulant the same day, subsequently became a novice on August 12 of the same year, being named after the saint whose feast the Church celebrates on that day, Sister Clare.

“On the very day of the ceremony, June 29, Father Nerinckx paid the fervent novices an official visit in their happy solitude, and as spiritual director, representing the Bishop, called on them for the regular election of a superior. This time, he himself presided, and a unanimous vote having been cast for Sister Ann Rhodes, he then and there constituted her superior of the novices and of the society of the ‘Friends of Mary at the Foot of the Cross’, under the title of ‘Dear Mother’. Such was the beginning and foundation of the great order of Kentucky Sisters for Kentucky, like those of Nazareth founded by Bishop David at St. Thomas, the Sisters of Loretto.”

CHAPTER VI

I WILL not discourse any longer on this foundation of Loretto, so world-wide in its consequences and results, I have not the time and space, and must refer the readers to Bishop Maes' beautiful and admirable history of it in his "Life of Father Nerinckx", to whom I am indebted for much of the matter of these memoirs of St. Charles, as I must also refer them to Bishop Spalding's "Sketches of Kentucky", which is unfortunately out of print and hard to procure, and to his "Life of Bishop Flaget", the same; and to Bishop Lancaster Spalding's (who recently appeared on the stage at Nazareth's commencement once more after his many and great afflictions) "Life of Archbishop Spalding"; and to Ben J. Webb's "Catholicity in Kentucky", for further particulars regarding St. Charles, and pass on to the scenes of later events. I might mention in passing that the little log hut which Father Nerinckx used as his apartment at "Little Loretto", on the brow of the hill near St. Charles (until the time, when as the history states (page 262): "Having finished his own house, he left his sacristy residence at St. Charles and moved to Loretto",) has been moved by the Sisters to the present Loretto and occupies a place in the cemetery there, where it stands as a memorial, containing many interesting relics of the holy priest, among them the beautiful inlaid altar heretofore spoken of.

"One room of this house served him for a sitting room, study, bedroom and refectory; the other being reserved for the accommodation of the Bishop or of

any priest who might visit him. This was the unpretending palace of Father Nerinckx, whom popular instinct, which is scarcely ever at fault, spoke of as a saintly priest, and it was his home for the last twelve years of his life." Page 262, 263.

St. Charles as being the cradle and foundation spot of this distinguished order of the Church can boast of no little distinction. Here it was that all those interesting and edifying events took place.

What a pious memory all these things constitute for St. Charles ! The very grounds and surroundings are rendered more venerable and consecrated by witnessing the first prayers and pious aspirations of these devoted religious.

But before bidding farewell forever to these bright and storied memories of the past, there is one episode connected with the history of Father Nerinckx and St. Charles that I do not wish to pass unnoticed in these memoirs. It is referred to on page 385 of his life.

In passing, I might also state, that from the fact that the pulpit of St. Charles, having been occupied by many priests native of Belgium, the founder being a Belgian, as also Fathers Deparque, De Muelder, Fermont, Vantroostenberge being Belgians, and Father DeFraine a next door neighbor, the locality of St. Charles has received the humorous, not serious soubriquet of "Belgium", another part, for what reason, goes by the name of "Sheeley", and still another by the name of "Beantown", from the residence of so many families of the name of Bean, and now principally of the venerable old men, Mr. William Bean and Mr. Logan Bean now living, sons of the respected old

gentleman, old man Billy Bean, the principal and most finished carpenter in the building of the old St. Charles brick church. The ornamental work of this church was executed by him, all by hand.

Also another item collected from B. J. Webb's history about some article contributed from Belgium to Father Nerinckx for the churches of Kentucky, among which was a statute of St. Francis de Hieronymo, which was assigned to the congregation of St. Charles (page 241), and in a foot note he further states: "The stand for this statue was the handiwork of the pastor. It would seem that the good Father had great faith in prayers addressed to this saint for protection, through his intercession of persons sorely tried, whether by sickness or other affliction. It became a practise among the people of the congregation to pray before this statue when they were suffering from any species of illness, and even now there are living men and women, formerly the victims of disease, who refer their cure to the intercession with God of St. Francis de Hieronymo, humbly invoked before his statue in the church of St. Charles." What has become of this statue? Has there been an iconoclast in the neighborhood? Since writing the above I have discovered that Mr. Webb was wrong in saying this statue was placed in St. Charles Church. It was placed in the infirmary at "Little Loretto", and now probably is at "Great Loretto".*

*"I thank God for the favors he bestows on the community and visitors through the intercession of St. Francis de Hieronymo. Keep on venerating this holy friend of God and ours", Father Nerinckx from Europe. A foot note in his life, page 441, says: "Among the many statues and pictures which Father Nerinckx brought from Europe in 1817 (the occasion of his first visit when he brought the clock of the Cathedral of Bardstown), was one of that saint, which Father Nerinckx told the Sisters to place in the infirmary, the inmates of which he wanted to look upon St. Francis de Hieronymo as their patron and best doctor. Many cures believed to be supernatural were effected through his intercession and are worked to-day."

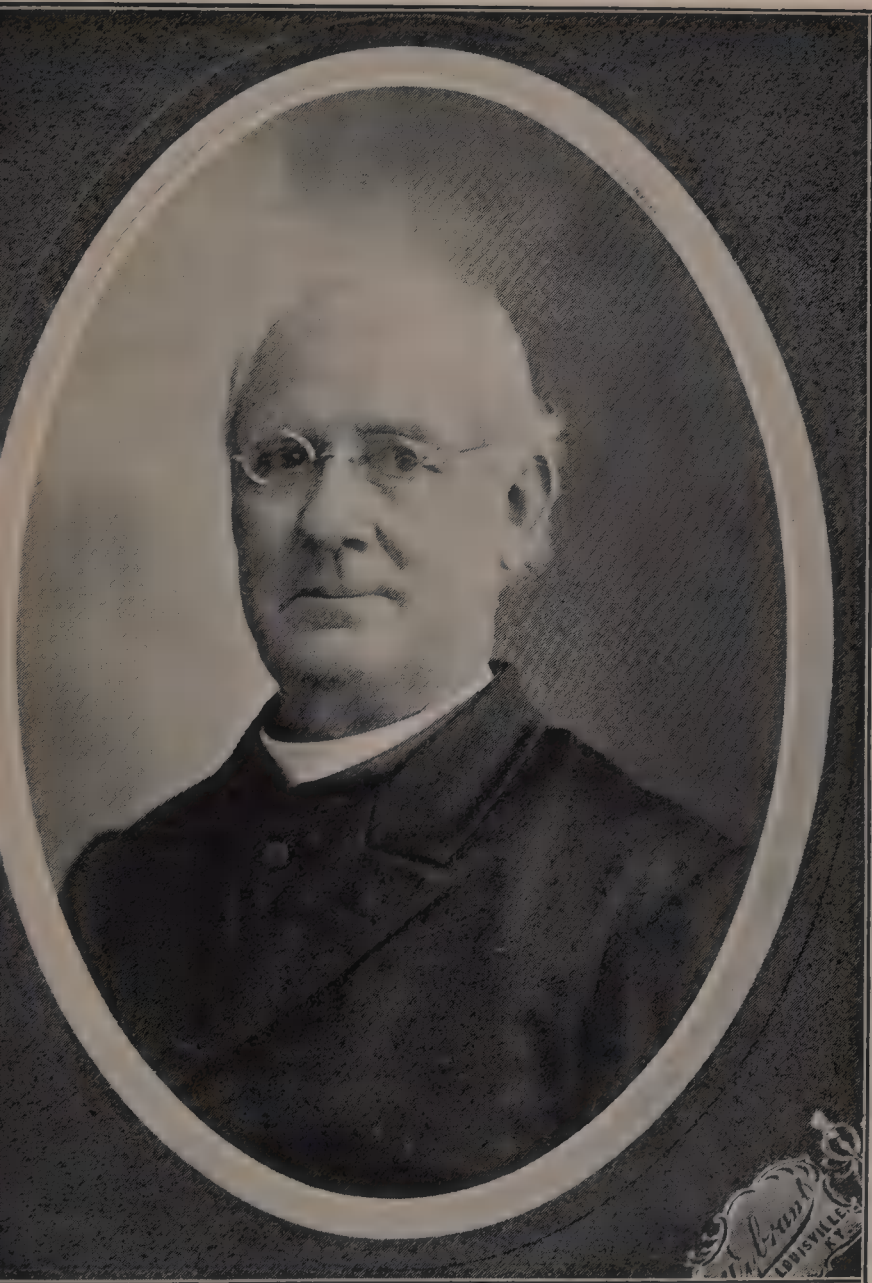
CHAPTER VII

AFTER having visited, very likely for the last time, his distant missions of the New Tract, in company with Father Abell, to whose care he handed them over, as has been stated, he hurried back with a lighter heart to St. Charles and his dear Loretto, where new work awaited him.* "Bishop Flaget," he writes in 1819, "moved by the success of and the great good brought about by the institution of the Friends of Mary, desires me to establish a similar society for the young men and boys. The object is to have a religious community of men, whose aim would be the education of the boys, especially those of the middle class and orphans, whose poverty so often prevents the Church and State from being benefited by their talents." Father Nerinckx went to work without delay; he made an appeal to the Catholics of all the surrounding counties, requesting a generous contribution for an establishment which would prove so beneficial to their families; and the Sisters, having called at the houses, collected about three thousand dollars. With this money was purchased, from Mr. Joseph Ray, a farm of three hundred and eleven acres, with dwelling house and some outhouses, which Father Nerinckx christened "Mount Mary's" as he intended to build on the hill a house dedicated to the Blessed Virgin. The Sisters

*The congregations thus visited by Father Nerinckx and Father Abell were St. Ignatius in Hardin county (Elizabethtown then had no congregation), St. Rurnoldess, Hardinsburg, Morganfield. On the return they visited St. Theresa's, Flint Island; St. Anthony's, Long Lick, where Father Abell resided.

cultivated this farm for over a year. Unfortunately the main building and four of the smaller ones were destroyed by fire in the beginning of 1819, and a grist mill on the place was almost totally destroyed by a storm. "Were it not for that last accident," writes Father Nerinckx, "the work would likely be commenced by this time, for several of our young men desire very earnestly to enter the new institution". The blighted prospects of the new enterprise induced Father Nerinckx to ask Bishop Flaget's permission to go to Europe in the spring of 1820, to amass funds for the prosecution of his plan. "During his absence, Bishop Flaget took upon himself to attend to the spiritual wants of the Sisters of Loretto, and of some of his congregations, including St. Charles." He ordained Father Deparque Christmas, 1820, and appointed him to attend to the Sisters at Calvary, and to take charge of the church at Lebanon and finish it. The Bishop further relieved himself of the too onerous missionary duties, which interfered very much with his episcopal occupations, by appointing the Rev. Wm. Byrne to attend to St. Charles and Holy Mary's congregations.

"The latter had passed his life in collegiate employment, and the necessity of doing something for the instruction of the male youth of the country so forcibly appealed to his enegetic sympathies, that he resolved to begin a college at once. Unwilling to await the return of its owner, he took possession of Mount Mary's farm, and with the consent of the Bishop of Bardstown, made all the necessary arrangements so that by the time Father Nerinckx returned from Europe in 1821, the school was in a flourishing



REV. DAVID RUSSELL, NAZARETH, KY.

condition and its president unwilling to give up to the missionary the farm which he had bought for the foundation of his new brotherhood." *

Father Nerinckx brought three Belgian youths with him to begin his new institution; and several young Kentuckians also applied for admission into the society, and he did all in his power to recover Mount Mary's and establish his brotherhood, but he met with no encouragement and so his cherished plans were defeated. The Bishop had approved of Father Byrne's institution and Father Byrne was determined to remain. Bishop Flaget would likely have been very willing to turn over the school to the hard working priest, who had conceived the first idea of its feasibility and acquired the grounds for that purpose, but he thought he could not eject Father Byrne from the college which he had established. Father Nerinckx submitted without a murmur, and far from showing any ill will to the college thus founded, he did all in his power to insure its success, and even sent to Mount Mary's a little colony of Loretto Sisters to do the work, which for want of means Father Byrne could not intrust to hired help. Thus was founded St. Mary's College, in the neighborhood of St. Charles, which was carried on with much success until 1832 by Father Byrne who at the same time had superseded Father Nerinckx as pastor of St. Charles. Ever since that time the college has been very closely, in many ways, associated with St. Charles in that its presidents were often the pastors of St. Charles, particularly in the time of the Jesuit

* "The facts here related, although differing from the version given in the 'Sketches of Kentucky', rest on most reliable documents."—*Life of Father Nerinckx*, page 388.

Father, and at various other times the secular clergy, notably Rev. Julianus Delaune, Rev. Jno. McGuire, Rev. M. M. Coghlan, Rev. Francis Lawler, E. O'Driscoll, Rev. P. J. Lavialle, afterwards Bishop of Louisville; and on the other hand the pastors have often been confessors to the college students, as Fathers P. Fermont, G. A. Vantroostenberghe and J. J. Pike. Thus there has been a mutual interchange of courtesy and good offices between the parish and the college, as some items taken from "The Record" of Father Deppen, published in the appendix, will show year after year picnics, which were eminently grand affairs and most emphatically sociably enjoyable occasions were given in the neighboring college grove for the benefit of the new St. Charles Church. For instance: "To aid in meeting the heavy outlays in the building of the new church, the parishoners of St. Charles are preparing for a great festival in the way of an outing and picnic, to be given in the nearby beautiful St. Mary's College grove, on Saturday, August 6. The college grove possesses facilities unequalled for an entertainment of this kind."

In 1832 the college was transferred to the Jesuits under Rev. Peter Chazelle and companions, though Father Byrne continued by request to fill the office of president till his death by cholera in 1833. In 1846 the Jesuits abandoned Kentucky and the college was again intrusted to secular clergy. The following were its successive presidents:

1848, Rev. Julian Delaune, President. 1849, Rev. John McGuire, President; Rev. F. Lawler, Vice President. 1851, Rev. John B. Hutchins, President; Rev. Francis Lawler, Vice President. 1853, Rev.

Francis Lawler, President ; Rev. Michael Coghlan, Vice President. 1855, Rev. Francis Lawler, President ; Rev. Edmund O'Driscoll, Vice President. 1856, Rev. John B. Hutchins, President (in Spring). 1856 (in September), Rev. P. J. Lavialle, President ; Rev. Joseph H. Elder, Vice President ; later, Rev. A. Viala, Vice President. 1865, Rev. A. Viala, President ; Rev. T. J. Disney, Vice President. Closed in 1869, reopened September, 1871, by the Ressurrectionists, with Rev. L. Helena, C. R., President ; Rev. D. Fennessy, C. R., Vice President. 1873, Rev. D. Fennessy, C. R., President ; Rev. De Caroles, C. R., Vice President. 1879, Rev. D. Fennessy, C. R., President ; Rev. A. Vaghi, C. R., Vice President. 1880, Rev. D. Fennessy, C. R., President ; Rev. V. Lanciotti, C. R., Vice President. 1886, Rev. D. Fennessy, C. R., President ; Rev. John Fahrenbach, C. R., Vice President. 1893, Rev. J. L. Steffan, C. R., President ; Rev. John Fahrenbach, C. R., Vice President. 1895, Rev. D. Fennessy, C. R., President ; Rev. John Fahrenbach, C. R., Vice President. 1897, Rev. John Fahrenbach, C. R., President ; Rev. John Kosinski, C. R., Vice President. 1899, Rev. John Fahrenbach, C. R., President ; Rev. Michael Jaglowicz, C. R., Vice President. 1901, Rev. D. Fennessy, C. R., President ; Rev. Michael Jaglowicz, C. R., Vice President. 1902, Rev. Michael Jaglowicz, C. R., President ; Rev. Ignatius Perius, C. R. Vice President.

Upon his return by way of Baltimore to Kentucky, Father Nerinckx brought with him besides the two Flemish youths, eight new postulants for Loretto, seven of whom had presented themselves during his

two weeks stay in Baltimore, after his arrival from Europe, as candidates for the Loretto Sisterhood; and one had accompanied him from England. Their names were Misses Mary Madden, Catharine A. Kelly, Bridget S. Kelly, Petronella Daran, Alice Cloney, Margaret McSarley and Mary McSarley. Miss Mary A. Carney was the English girl. "They had seen a picture of the Sisters' humble dwelling and its surroundings and they selected the Society of the Friends of Mary in preference to other congregations on account of its poverty; to select souls 'Lady Poverty' has lost none of its attractions which made the seraphic St. Francis fall in love with her." Before departing for Kentucky, the company dined with Father Moranville, of St. Patrick's Church, and when Father Nerinckx saw the corn bread on the table, he smiled. Father Moranville said, "I have ordered the corn bread in compliment to the young ladies who are going to Kentucky, to show them what kind of bread they will have to eat when they get there." Father Nerinckx again smiling, replied, "Yes, but the Friends of Mary at the Foot of the Cross, living in the wilds of Kentucky, eat their corn bread without salt, and they leave in it the good bran."

The party set out from Baltimore to Loretto in a stage, Nov. 5, 1821. When the stage started Father Nerinckx made the sign of the cross and said, "All say the beads; then read and pray; but you are not allowed to talk on the road." The weather was very cold, and the roads almost impassable, and they reached Pittsburg after a tiresome journey of eight days, having walked all the way over the mountains.



REV. EDW. O'DRISCOLE.



REV. CHAS. NERINCKX.



REV. S. T. BADIN.



RT. REV. P. J. LAVIALLE.

They remained here a week entertained by Father McMaguire, the pastor of the Catholics of that city, whilst a flatboat could be built to take them down the Ohio. The water being very high they only reached Louisville on the 7th of December. As there were no carriages in Louisville then, a large market wagon was procured, and the young ladies, mounting on their trunks, and accompanied by Brother Charles Gilbert on horseback, started for Loretto by Bardstown. They reached the latter place the 9th of December, and they were kindly and graciously received by Bishop David and the Sisters of Charity. After spending Sunday in Bardstown they started for Loretto after an early Mass, Monday, December 10, while the stars were yet glimmering in the sky. They reached Loretto at eight o'clock P. M. and were cordially welcomed by the Sisters, here at St. Charles, and at once admitted into the community and all persevered.

Father Nerinckx, with Mr. Van Rysselberghe*, remained in Louisville one day longer to arrange with the wagoners and see to his baggage. They arrived at Loretto the next day, December 11, 1821, in company with the saintly Bishop Flagnet, and there was great joy at Loretto. The bells were rung in their sweetest yet loudest tones; the Sisters, the pupils and servants went in procession to meet them. The Bishop led the way to the church and preached after which Father Nerinckx gave the Benediction of the Blessed Sacrament, and the Sisters had recreation that day.

*This gentleman after having accompanied Father Nerinckx to Missouri, returned to Kentucky and having married settled in the environs of Bardstown.

After this Father Nerinckx had the care of no particular congregation, but still exerted himself in taking care of the interests of Loretto and assisting in the establishing of new branches, among which was Bethania, of Fairfield, and Long Lick, Breckinridge and the assignment of Sisters, etc. In the Spring of 1823, he began the building of a new brick church at Holy Cross (the present one), which was to be the crowning work of his labors on the Kentucky mission. On the 9th, 1823, in a letter to his brother and sister in London he says, "I am, thanks to God, middling well in health, as I hope you are, and as busy as ever if not more so, without any charge of any particular congregation . . . I was requested to build Holy Cross Church, in that congregation; it is now under roof." In a letter to Mother Bibiana, of Bethania, dated Loretto, December 22, 1823, he writes, "I am but seldom at Loretto; Holy Cross keeps me constantly busy; and has done so nearly four months. I hope it will be finished before long."

Persecution is the common fate of all whom God calls to an extraordinary degree of sanctity, and Father Nerinckx did not escape. Rev. Guy Chabrat, who was confessor of Bethania convent, had of late forwarded to the Bishop many complaints about the (in his opinion) uncalled for severity of Father Nerinckx's direction.

"He censured Father Nerinckx's piety as visionary and overdone; he urged the removal of the venerable founder from his office of Ecclesiastical Superior of the Loretto Society; and early in 1824, he wrote to Bishop Flaget, in which he enumerated all his complaints against Father Nerinckx's style of piety, cen-

suring him for excessive rigor in his government of the Sisters' communities, and for unnecessary austerities in the direction of souls. The Bishop was much embarrassed by the position in which the letter of Rev. Father Chabrat placed him, for he held both priests in great esteem. He made known to Father Nerinckx the complaints made against him, but left his future course to his own prudence.

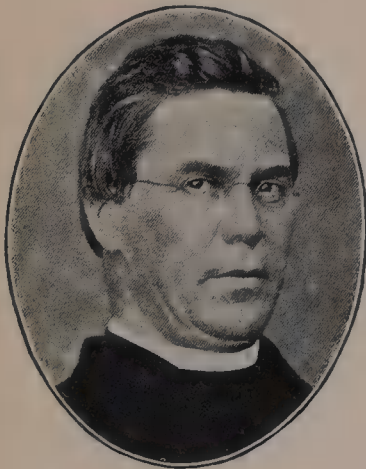
"Owing to the persistent and strenuous opposition of the Rev. Guy Chabrat, their holy founder deemed it prudent and for the greater good of religion, to leave the Sisters and Kentucky; and, seeing in this disposition of Divine Providence a means of satisfying his thirst for the conversion of the Indians," to which he had first aspired on coming to America, "he resolved on going to Missouri"—a branch order of Loretos had been established there at the instance of Bishop Dubourg. "This resolution he communicated to Monseigneur Flaget in answer to the letters which the Bishop had communicated to him, and he was allowed to go.

"Father Nerinckx left Loretto, June 16, 1824, accompanied by Brother James Van Russelberghe. On his way to Missouri he stopped a day in Union county with the Rev. Elisha J. Durbin and then went by way of Shawneetown to the Barrens. After a laborious journey of one hundred and thirty leagues, on horseback, the difficulties of which were materially increased by his wretched state of health, he reached the convent of his Sisters in Bethlehem, Perry county, Missouri, July 2, 1824." Immediately after his reception by the Sisters he bent his way to their chapel where he gave the Benediction of the

Blessed Sacrament and a nice little instruction, in which he repeated several times that he had come to finish his days with them, the Sisters of Bethlehem, and have his bones laid in their graveyard, supposing they would allow him a place there. He resided at the seminary of the Barrens some distance away. He received leave from Bishop Rosatti to exercise the functions of his holy ministry in his diocese and the last act of his life was to attend a settlement of eight or ten Catholic families, who had not seen a priest for over two years, administered the Sacraments to them and start a subscription to build them a church, to which he gave from his slender means the sum of \$10.00. After this exertion he was taken with a fever, and went to St. Genevieve, twelve miles distant, where he died a few days after, August 12, 1824, in the sixty-third year of his age. His body was the first one buried at the Sisters' graveyard, in Bethlehem, Perry county, Missouri, but his remains were subsequently removed to the mother house at Loretto, December 16, 1833, where they now rest. So ends the life of Father Nerinckx, in our history, the first pastor of St. Charles, which has reason to congratulate itself on having so holy a founder. Father Howlett says of him in his "History of St. Thomas Seminary", "Father Nerinckx was one of those exiles, whom an unchristian persecution had driven to our shore. He spent his subsequent life and fortune in Kentucky in work that brought him only the returns coveted by the saints. For his own worth he is deeply and deservedly revered, and his works live after him."



REV. JOHN B. HUTCHINS.



REV. FRANCIS DE MUELDER.



REV. P. DE FRAINE.

CHAPTER VIII

RESUMING the story of St. Charles, I come down to a period that is full of obscurity, and of which sources of information are very meagre. This is all the more surprising as it is nearer approaching our own times. There seems to be no systematic way of keeping records, either in families or parishes, and those events that occur from day to day, are taken as a matter of fact, and looked upon as of little importance, not taking into account the interest they would be, not to say usefulness, to future generations.

It seems that the first to succeed Father Byrne as pastor of St. Charles, was Father Edward McMahon, who it appears was transferred from St. Thomas Seminary, where he was a professor from 1826 to 1829. The first Baptismal Records begin at 1829,* and have his signature up to August, 1830, when Father Deparque's name is found on the role. He was presumably the first resident pastor after Father Nerinckx, and is said to have built the old priest's residence, about three hundred yards from the church, and donated it to the church, though there are no records to show it. Here successive pastors resided from time to time, notably Fathers Hutchins, Fermon, DeFraine, Daly. At present it is owned and occupied by Mr. Thomas Rhodes.

*Father Bouchet to whom I wrote about the matter replied as follows: "Louisville, Ky., Dec. 7, 1899.—Dear Father Pike: I could give you no information as to the old records of St. Charles. If there should be any they would be at Loretto, St. Mary's, or perhaps Lebanon. Father Deppen in his "Guide" says, that St. Charles was dedicated on Sept. 8, 1832, but it must have been sooner. You will likely find the information you want at Loretto. Yours truly, M. Bouchet." Father Bouchet departed this life on Easter Sunday morning, April 12, 1903, and his remains were laid to rest at Nazareth.

During the early days of St. Charles, at this time and afterwards, stations where Mass was said at stated times, were held in various neighborhoods, at Mr. William Hamilton's,† Mr. Jarboe's, at the old Spalding place on the Rolling Fork; also Mass was said for convenience at Mathew Cissell's and Bennett Rhodes', which were stopping places for the priests at different times. The pastors sometimes made their home at Mr. Ambrose Smith's, at the old brick Jesuit seminary, which he had purchased from the college and lived in until his death, and after him, his son, Robt. I. Smith, owned and occupied it for a number of years. It was burned down some two or three years ago. Thus are passing away all the old relics of the past. Besides Father McMahon we note several other pastors of St. Charles, who had been professors at St. Thomas: Revs. Daniel Kelly, John B. Hutchins, P. DeFraine, P. Fermont and Edmund O'Driscoll, the latter of whom Father Howlett characterizes as being a man of no common parts; and on his leaving St. Thomas Father Chambige said, Father O'Driscoll's leaving had deprived him of his right arm.

Father Deparque was succeeded by Rev. Father

†A daughter of William Hamilton is still living in the person of Mrs. Priscilla O'Brien, a most devout and christian woman, who was always a liberal and cheerful benefactor of the church and a great worker at picnics and church affairs. This devoted woman now full of years and merit, lies sick at the house of her son, Mr. Len Mudd, formerly her own home, preparing for death. Even in her sickness she still tries to work for the church in making a fine quilt for the next picnic. She has three daughters who are Sisters of Loretto: Sister Eudocia, of Lebanon; Sister Henrietta, of Colorado, and Sister Mary Charles, of Montgomery, Ala., who were at Lebanon the past summer in order to visit their worthy and aged mother. She had also a granddaughter a Sister of Loretto, Sister Mary Leonard Mudd, and who died at Florissant, Missouri, on Christmas day, 1903, at the age of twenty-two. She was, though young, a remarkably saintly and lovable character. And as a girl a great worker for picnics, who no doubt inherited this quality from her grandmother, and her father, Mr. Leonard Mudd, who as purveyor of meats for a picnic has no equal in Kentucky. Miss Teresa Mudd, a sister of Sister Mary Leonard, is now in the novitiate at Loretto.

John Wathen, November, 1830 to 1833. During his time the first brick church was dedicated in 1832. The Jesuits Fathers had charge of St. Mary's College and St. Charles Church from 1833 to 1846. Many of the baptisms were performed at the college, and many of them, as well as marriages, were performed in private houses. Owing to this fact, probably, it sometimes happens the record of a baptism or a birth asked for cannot be found in the Record. No record of deaths was kept which is certainly a matter of regret. It has been said, whether it be true I can not vouch for it, that whenever a Jesuit heard of a birth in the neighborhood they whipped off on their horses as fast as they could and hastened to baptize the infant in the house. This may have been because parents might possibly have been slow and remiss in bringing their children to the church. Father Fermont instituted the custom at St. Charles of bringing the child on the first, second or third day, and even two or three hours after birth in some instances, and this custom is pretty closely adhered to at present. The Jesuit Fathers abandoned St. Charles, St. Mary's College and the State in 1846, and Rev. Julianus Delaune became President of St. Mary's College and pastor of St. Charles Church.

Next came Father John McGuire in 1848, as pastor and president. To him succeeded Father Wm. E. Clark from the college, September, 1848, till his death, March 5, 1850. Of him Ben J. Webb says, "He was the most lovable character that has hitherto adorned the holy ministry in Kentucky. So free was he from asperities, that he was loved of every one, and so pure was his life that there was an element of

reverence intermixed with the love he incited in the breasts of all who knew him. He was not unfrequently referred to as 'the pet of the clergy of Kentucky' . . . an exemplar of piety unaffected, of purity angelic, and of goodness that was limitless. His entire character was near in likeness to that of the Beloved Disciple, and yet, however, his corpse was hauled on a common road wagon, accompanied by a single attendant, from St. Mary's to Bardstown. But the cortege was met there by Father Hutchins who had accorded to the remains a solemn and imposing obsequies next morning at St. Joseph's Church. His body lies entombed at Nazareth."

Father John McGuire resigned the presidency and became pastor for awhile in 1850, and was succeeded by others of the college up to 1856, when Father Deparque became pastor again for three years, when he was succeeded by Father De Muelder, May, 1859, who was defacto resident pastor until January, 1861, when he had a very severe spell of typhoid fever and was nursed with loving kindness and care at the house of Mr. Edward Roney. He died some years later with paralysis in Louisville. He was a very humble, pious and holy priest, and his example spoke volumes to his neighbor. After he was stricken with paralysis, some years before his death, he visited Pope Pius IX, at Rome, and the Holy Father shook his hand and blessed his afflicted arm.

Mrs. Lizzie Bean Mattingly informs me of a great First Communion day at St. Charles, under Father De Meulder, on Ascension day, 1859, when an entire converted family of thirteen persons were baptized, made their First Communion and were confirmed by

Bishop M. J. Spalding. After services a basket picnic was celebrated alongside the old church. "The church on this occasion was one mass of floral decorations." Father De Muelder was a great lover of flowers.

Father De Muelder was succeeded, January, 1861, by Father DeFraine, as defacto and resident pastor, who was successively professor at St. Thomas, President of St. Joseph's College, Bardstown; pastor of St. Joseph's Church, Bardstown, and of St. Augustine's, Lebanon, and ended his life of usefulness as chaplain of St. Catharine's Convent, near Springfield. His fiftieth anniversary in the priesthood was celebrated at Lebanon, Jan. 8, 1902, surrounded by an admiring body of his followpriests and his devoted former spiritual children of St. Augustine's, a short time before his death. At the Solemn High Mass on the occasion, the sermon was delivered by his lifelong friend, Father Lawrence Bax, pastor of St. John's Church, Louisville. A banquet was given in the school hall, at which Father Thos. J. Jenkins read quite an interesting paper, suitable to the occasion. His death occurred April 14, 1902. His body was laid to rest, after a Solemn Requiem High Mass at the same church, in St. Augustine's Cemetery. Whilst Father DeFraine was chaplain at St. Catharine's, happening to spend a night with him, there I told him about my proposed undertaking of building a new church at St. Charles; and that I was going to make the first speech about it on the following Sunday. He heartily approved of it and gave me many words of encouragement and told me not to be cast down by difficulties coming in the way, and opposi-

tion, of which there were sure to be much, but to go on courageously in spite of all. The next morning when I was leaving he called me to his room and said he wanted to give something to my new church. He wrote me out a check for \$100.00 and handed it to me. It was the first money I received for the new church of St. Charles. He and Father M. Coghlan, another pastor of St. Charles, were the writer's presidents at St. Joseph's College, Bardstown.

After Father DeFraine the care of St. Charles reverted to the College again, and Rev. P. J. Lavialle, was President and pastor, until Father Hutchins' time from November, 1863, till March, 1871, when he was succeeded by Rev. Father Fermont. For a sketch of the life of Father Hutchins the reader is referred to B. J. Webb's "Catholicity in Kentucky".

Father Fermont had an interegnum, which was filled by Rev. Hugh Daly, now pastor at Elizabethtown. Having become seriously involved in a controversy with the Bishop, with several other clergymen, Father Fermont was removed to Bethlehem Academy, as chaplain, for two years. He was afterwards reinstated at St. Charles, after the difficulty was settled. He was a kind, good pastor and did much towards promoting the piety of the congregation. He was, however, very peculiar and childlike in some of his ideas. Towards the latter part of his administration of the congregation, he promulgated some very stringent and too onerous rules and regulations, which the congregation, and especially the younger ones, took very much to heart. He resigned the pastoral charge of St. Charles in 1893, and retired to a country home in the neighborhood where he lived in retirement for

about two years then, returned to Europe, where he died in 1906.

Father Fermont was succeeded by Rev. G. A. Vantroostenberghe, now pastor of Hodgenville, Ky., from 1893 to 1899, when the writer was appointed pastor.

Looking back over this venerable past of one hundred years, what a cluster of pious and religious memories gather round our hearts. How many good people, of the ancestors of this congregation, have lived and loved and prayed, and been gathered to their fathers, in all these years; and on looking out over that vast home of the dead, which surrounds St. Charles, we see many familiar names, and names too that have passed out of the memory of the living, names of families not one scion of which remains.*

Just think, that within eight years since the writer has been pastor, there have been 325 baptisms, 88 marriages and 100 deaths in the congregation. The baptisms, as seen, are far in excess of the deaths, but many families move out from time to time and seek new fields in the South and West, and to Louisville and the cities, and especially has this been the case with many of the young men of the congregation. They often fall into bad company when they leave their congregation and their parents' homes and quit the practice of their religion, which should be the one

*One of the monuments nearest to the entrance of the old cemetery bears the names of John and Mary Lancaster, grandparents of the present Bishop of Peoria, Dr. Spalding, as follows: "John Lancaster, born in St. Charles county, Maryland, Jan. 27, 1766. Died April 24, 1830. Catharine Lancaster, born in St. Mary county, Maryland, March 29, 1773. Died June 29, 1847." For a sketch of John Lancaster's life and his settlement in Kentucky the reader is referred to Bishop Spalding's "Sketches of Kentucky" and Ben J. Webb's "Catholicity in Kentucky", where a detailed account is given.

thing near and dear to them. They would have been far better off if they had never gone, even if they might not have thrived so well, in a worldly point of view, at home, and frequently this is not the case, as the money they earn is likely often spent with lavish freedom; and sometimes when they turn their wandering footsteps back home to dear old St. Charles they may find themselves poor and penniless.



ST. CHARLES ALTAR BOYS.

CHAPTER IX

CONFIRMATIONS have been administered at St. Charles since 1899, as follows: Rt. Rev. Sebastian Byrne, Bishop of Nashville, 100. April 18, 1900, Rt. Rev. Edward P. Allen, Bishop of Mobile, 89. May 13, 1904, Rt. Rev. Wm. George McCloskey, our present Bishop, 68. April 24, 1907, first Confirmation in the new church.

In the old church a mission of a week's duration, from March 18 to 25, 1900, of gratifying results, was given by the Rev. E. Drury, now the esteemed chaplain of Loretto. The Passionists, Fathers Benedict Hanley and Marion Fitzgerald, gave a mission of wonderful success, in the new church, from April 14 to April 21, 1907, the closing of which, was very solemn and effecting, and made a great impression on the immense congregation present to receive the Papal Benediction. Four converts were baptized and received into the Church after the mission.

There was also a mission given in the old church from Sept. 21 to Oct. 5, 1875, by Fathers De Ham and Kuyts, Redemptorists, which was much talked about in its day, and the remembrance of it has not yet departed. From all accounts it must have been a remarkable season of grace for St. Charles, a bone-breaker and a wonderful awakening of the terror-stricken sinners of the congregation. A mission cross was erected over the Sacred Heart altar which has since been transferred to the chapel of the new church. Father Hugh Daly was acting pastor during the mission, Father Fermont having been removed

before the time of the mission arrived.

Ten years later the silver jubilee of Father Fermont was celebrated at St. Charles, in May, 1885. The Rev. Father was escorted by the College faculty, the students of the College, the young ladies sodality and the people of St. Charles from the old Deparque residence, where he lived, to the church, where the celebration took place with appropriate ceremonies. After the Solemn High Mass was over he was presented with a gold-headed cane, and a speech was made in the name of the congregation by Mr. E. M. Roney. This present was very appropriate for Father Fermont, for he was a great walker and had a natural aversion for a horse. He attended his sick calls on foot and always walked to the station for his mail. His month's mind was celebrated at St. Charles with Solemn High Mass and sermon by Father Jenkins.

From the Record, edited by Father Deppen, I take the following account of the jubilee mission given at St. Charles: "Beginning with All Saints' day and ending with the feast of St. Charles, the patronal festival of the church, the good people of St. Charles congregation, in Marion county, devoted the time to fulfilling the conditions of the jubilee. About 530 persons approached the sacraments, among them two converts, who received Holy Communion for the first time. The series of instructions and sermons were given by Rev. Edwin Drury, and were attentively listened to by large audiences in the forenoon and afternoon. The zealous pastor, Rev. J. J. Pike, was fraternally assisted by neighboring priests in hearing confessions, and the fervor and devotion manifested was most edifying. The new St. Charles Church is

nearing completion, and when finished will rank among the most substantial and most beautiful churches of the diocese, and stands as a monument to the zeal and self-sacrifice of the good people of the venerable congregation and its present pastor. It marks the spot hallowed by the labors of Father Nerinckx, and where the first members of the Loretto Sisterhood pronounced their vows as 'Friends of Mary at the Foot of the Cross'. It is a solid structure, and will endure till the sacred memories that cluster round the locality shall have been multiplied by those of perhaps another century."

I find mention of another jubilee in the announcement book given on May 12, 1901, the Century Jubilee, preached by the Rev. W. D. Pike, of Fairfield; Rev. Thos. J. Jenkins, of New Hope; Rev. J. H. Riley, of Loretto, and the pastor. The collections to be taken up were for the benefit of the Library, which was founded in January, 1900, with Floyd M. Walker as librarian. Somewhere around Christmas, 1901, or New Year, 1902, a dramatic entertainment was given for this library, gotten up chiefly by Mrs. M. J. Thompson and Dr. Leonardi, now of Louisville. It was one of the coldest nights that "ever blowed", and was given in what goes by the name of the "wine house", which was as open as day, yet the net proceeds amounted to \$18.00. Soon after a purchase of books was made to the amount of \$25.50 to add to the stock of books. Since then the Library has been turned over to the free use of the Young Ladies' Sodality and has effected much good in the congregation. The librarians at present are Miss Teresa O'Daniel and Miss Fannie Peterson.

On two other occasions entertainments were given for the benefit of the new church, when it was cold enough almost to freeze the mercury. One was a coffee social given at Mr. William Elder's, at St. Mary, and the other was the famous and well remembered Thanksgiving and turkey supper given in the old church, after it was abandoned for the new one in 1905, and yet they were not altogether to be considered as failures. The sum of \$90.00 was realized at the latter enterprise. Two entertainments were also given by the pastor in the old church, with the phonograph, for the benefit of the sanctuary carpet which now graces the new church. The sum of \$65.00 was realized. Also on two occasions the Passion Play in moving pictures was given for the benefit of the new church, one on Jan. 4, 1900, which added \$63.00 to the church fund, the other took place at St. Mary's College hall and realized \$50.00. These are reminiscences but I hope I may be pardoned by the indulgent reader for dwelling upon these past remembrances of our labors, our struggles and our pleasures as well, for the spirit loves to linger where memories dwell.

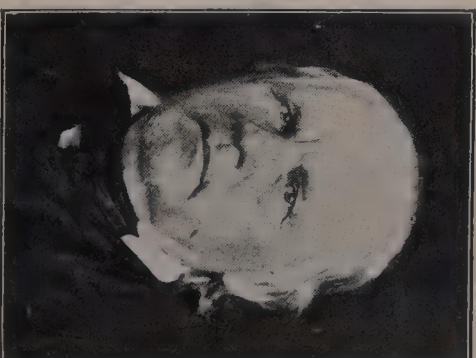
The picnics held year after year for the benefit of St. Charles Church were, it is true, a source of much labor, calling forth all our energies, to have everything in order and to make them go off well, without trouble, or accident, and be a source of pleasure to everybody as well as profit to the church, yet they were always the scenes of much genuine and hearty and social enjoyment to the people and were always eminently successful. The first one given was on the 16th of September, 1899, a month and a half after my arrival at St. Charles. I subjoin an account of it



REV. P. FERMONT.



REV. G. A. VANTROOSTENBERGHE.



REV. D. A. DEPARCQ.

taken from St. Mary's Sentinel: "The most notable happening of the month was the picnic given in the college grove on the 16th, by Rev. Father Pike, pastor of St. Charles Church, the proceeds of which are to go towards repairing the church and pastoral residence. All the boys attended and report a fine dinner and excellent treatment at the hands of Father Pike and the committee. Much interest was taken in the raffling of a calf, and the fair but legal beggars succeeded in getting quite a number of the boys. None of them, however, proved lucky. The negro dance was probably the most interesting and attractive feature of the picnic, especially for some of the college boys, who stood around the floor apparently as enveloped in the proceeding as the fiddlers and the enthusiastic darkey who called the figures. It must be noted that our friend 'Nick' found frequent access to the grab-bag and succeeded in securing many valuable articles, among them a reliable 'jumping jack' and a toy pistol, with which he amused himself for several days. We are glad to congratulate Father Pike upon the success of the undertaking, and hope that he will not make this his last. The day's outing proved very pleasant, and the only thing to be regretted was that it did not last longer."

With the proceeds of this picnic the priest's house, built primarily for the residence of the Sisters, was plastered, roofed and painted, and a new cistern built conveniently near it. This was not the last picnic, but the most of them were held in the summer vacation, in August, when it was hot, and the boys were not here. A particularly enjoyable one was the last one, held in the locust grove, near the church. This

year we leave the field open for Chicago, Holy Cross, Raywick and Calvary and wish them all success.

Distress, desolation and sorrow visited St. Charles when the veritable and disastrous cholera came knocking at the door. The records are again at fault and only a mere tradition of the deadly terror can be gleaned. One in 1833, when Father Byrne died, and so many people were suddenly snatched away in death here and at Bardstown. The second time,* which was not so extensive or disastrous, yet fearful enough, was in 1873, in Father Fermont's time, when several people were taken away from the living with slight warning, among them Mr. Wm. Mattingly, uncle of the present treasurer of St. Charles, Mr. George Mattingly, and Miss Annie Beaven, sister of B. F. and Thos. A. Beaven, who had been to Holy Communion at the church in the morning and was a corpse at night. Father Hutchins came to the rescue of Father Fermont in his distress on this occasion.

*I am informed by Mrs. Lizzie Mattingly that a very malignant spell of cholera occurred in 1854, which numbered a great many among its victims. Three corpses were sometimes taken to be buried in one wagon. Brother Gilbert and three Sister of Loretto came to nurse the stricken patients.

CHAPTER X

IN the matter of religious vocations, St. Charles has been very liberal in regard to the Sisterhoods, and a veritable army of pious maidens have gone forth from its portals to consecrate their lives to God in the service of religion, in work, retirement and prayer, but very few have been the calls to the priesthood. Considering the great piety and religion of the people of St. Charles, this is strange, and it is to be hoped that the deficiency will be supplied in after years and that St. Charles will yet come forward with her quota to swell the ranks of those who are segregated, taken apart, and consecrated to God for the welfare of souls, and for the continuation of Christ's work on earth. "For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."

It has been stated that so far only one vocation to the priesthood has found place in St. Charles, that of Father David Russell, than whom, peace to his soul, no nobler type of manhood, or truer light of the priesthood, ever graced the annals of Kentucky. This is not true. By a careful tracing of past records I reckon five: Father Russell, Father Edward Clark, Father George Hayden, Father James Graves, S. J., and Father Madison Lancaster, administrator of the Diocese of Covington, at his death. Father Edward Clark was the son of Ignatius Clark and Aloysia Hill, a daughter of the celebrated patriarch of St. Rose congregation, Thomas Hill, very pious people and much respected. Mr. Clark was a nephew of Rt. Rev.

Edward Fenwick, first Bishop of Cincinnati. He had three daughters in the Loretto Sisterhood, one of whom was Sister Isabella Clark mentioned in these pages. Father Clark was professor of natural philosophy at St. Joseph's College, Bardstown; was ordained about 1830, and was at one time associated with Father Durbin in Union county. With the consent of the bishop he went to labor in Texas with his intimate friend, Rev. George Hayden, and built several churches. He returned to Kentucky in 1856, and died Nov. 23, 1858. "Father Clark was a zealous priest and I never knew the man whose amiability was greater."* Mr. Webb puts Mr. Clark in the Hardin's creek settlement, and also Joseph Hayden, a neighbor and friend of Ignatius Clark. The intimacies of the fathers extended to a son of each, and George Hayden and Edward Clark entered St. Thomas Seminary together and became priests. Father Hayden was an assistant at St. Louis Church, Louisville, at the same time with his friend, Father Clark, and Rev. John McGill, when Rev. I. G. Reynolds was pastor. He died soon after going South with Father Clark.

Rev. James Graves was the son of John Graves, a non-Catholic, and a brother of Hon. E. A. Graves. His mother was Elizabeth Gannon, a daughter of one among the Irish settlers in St. Charles. I find in the Baptismal Register the following baptisms of the whole E. A. Graves family, by Father Robert A. Abell, sent in a note to Father Hutchins, who was then pastor of St. Charles: "April 14, 1864. I this day baptized Wm. I. Graves, born August 15, 1852 ;

*B. J. Webb.



THE CHOIR AT THE DEDICATION.

George E. Graves, born Feb. 14, 1855; Charles P. Graves, born Jan. 25, 1857, and John H. Graves, born Feb. 6, 1863, children of E. A. Graves and Catharine H. Merriwether, wife of E. A. Graves. And Harriett, servant of E. A. Graves, born Oct. 19, 1859, daughter of Geo. Chandler and Eliza; and Mary Ann, servant of E. A. Graves, daughter of the said George and Eliza." Father Abell adds, "the enclosed I remit for your baptismal record. R. A. Abell. April 16, 1864. P. S.—I should have called to see you, but I am on a borrowed horse which I must immediately return. R. A. Abell." Father Graves died in Louisville.

Father Russell was the son of Ignatius Russell, who is buried near the walk, not far from the site of the old log church. He was a typical Kentucky priest, and honest as the day is long, as true as steel, and as sound in the faith as St. Paul, the Apostle. He spent the greater part of his ministerial career as chaplain at Nazareth. He was vicar general of the diocese under the administration of Bishop Lavialle. I remember one time of his giving us a retreat at St. Joseph's Seminary, Bardstown, and it was a good and practical retreat. I remember one particular remark he made use of during the course of the exercises. It was that if he had known all that he had to go through with—if he had seen it before him on the day of his ordination—he never would have permitted a bishop to lay hands on his head. But still he did not regret it, and he was glad he was a priest. This, he said, is illustrative of the difficulties of the priesthood and how high a state it is for poor weak man. Father Russell, with many others of our diocese,

made his theological studies at Louvain. He was very facetious and humorous in conversation and many good stories are related as coming from him. Among them is one that he told about his return visit to St. Charles, after he had been appointed vicar general of the diocese. He thought everybody ought to know that, and that he would be likely to meet with a great reception at St. Mary, when he paid a visit back home again, when so many honors had been heaped upon his head. Well, he saw no one, but met an old countryman and companion after he alighted from the train, who accosted him with, "Why, hello! Dave, where are you stationed at now", which, of course, immediately took the feathers out of his cap. No coach and four horses for Dave. He was a good, sincere, earnest and pious priest. Sacred be his memory!

Father Russell's sacerdotal jubilee was celebrated at Nazareth on the 22d of December, 1885. Among those who honored the joyful occasion by their presence were the Bishop and Fathers Wm. Mackin and Henry Civill, President and Vice President of St. Joseph's College; Eugene O'Callaghan, A. Vialla, C. J. O'Connell, Edwin Drury and Thos. White. Father Russell died at Nazareth Dec. 1, 1900, and his remains were interred in the convent cemetery, where a magnificent tomb has been erected to his memory. He was much beloved by his fellow-priests and the Nazareth community, whose faithful and devoted chaplain he was so long. Father Russell was also a benefactor of St. Charles' new church; he came next to Father DeFraine, with a check for \$150.00. A window is dedicated to his mem-

ory by Nazareth in St. Charles.

St. Charles can also boast of some literary talent. A solid marble monument that stands in the southwest corner of the new addition to the cemetery not far from the pastoral residence, has on it the following inscription: Sarah Bennie, wife of Hugh D. Mattingly, born Oct. 14, 1862. Died Feb. 24, 18—. Bennie Spalding, a first cousin of Rev. Louis H. Spalding, of Knottsville, Ky., was a poetess of no mean ability and a most lovable character. Her parents dying in her youth, she was reared in the family of Mr. Edward H. Mattingly, until her marriage. She left one daughter, Sarah Elizabeth Mattingly, of St. Mary. Some of her poems will be found in the appendix.

CHAPTER XI

THE following letter of the bishop shows the first inception of the idea of building a new church at St. Charles :

August 20, 1900.

Dear Father Pike :

It gives me great pleasure to hear that you are seriously thinking of building a new church to replace old St. Charles. I feel confident the congregation will second your efforts. Once stirred up to the nobility of the work, your flock will build and finish it before the time you have marked out for it. Besides you are an old church builder, and must have a gift in that way, and especially the gift of persuasion. Nothing would please me better than to see a new St. Charles rising up among its sisters at Lebanon, Calvary, New Hope and Chicago.

I remain faithfully yours,

W. G. McCLOSKEY,
Bishop of Louisville.

REV. J. J. PIKE.

But at once a difficulty arose; a portion of the congregation wished the church to be built at St. Mary, and so bitter was the contention on either side that the matter had to be referred to the Bishop, and consequently this was done and the Bishop answered as follows :

Louisville, Christmas Day, 1900.

Dear Rev. Father :

I have received your letter regarding the difference of opinion about the site of the new church, and should they desire to send them, I would be glad to

have the reasons of those who are in favor of having the church built at St. Mary.

Wishing you a merry Christmas and a happy new year, I remain yours faithfully,

REV. J. J. PIKE. W. G. McCLOSKEY,
Bishop of Louisville.

Petitions were gotten up on the part of St. Mary and reasons given, and runners were sent out in all directions to get the names of all who favored the one side or the other, and finally, after a great deal of excitement and some discrimination, the matter was decided by the bishop in the following manner :

Louisville, Jan. 23, 1901.

Dear Rev. Father:

We have carefully considered the question of changing the location of St. Charles Church, Marion county, and inasmuch as it would appear that by far the greater part of St. Charles congregation is in favor of building the new church near the old site, and as the priest's house is already there, and still more, the graves of the departed relatives and friends, we hereby decide that the new church be built near the old historic site; but the old church is not to be disturbed or torn down (a committee had previously met at the pastor's residence and asked for this to be done), but shall remain and be used as a place of worship until the new church is built, and later on, as a hall, for the benefit of the congregation; the suggestion to tear it down for the purpose of getting the brick that is in its walls, is an unfortunate one. It will probably take fully two years to build the new St. Charles, and to scatter the members during that time, among the neighboring congregations, would go far towards breaking up that of St. Charles.

REV. J. J. PIKE, W. G. McCLOSKEY,
Pastor of St. Charles. Bishop of Louisville.

That the Bishop was very wise in this decision, all, no doubt, can now see, at least it was in the writer's opinion. The congregation is indebted to the Bishop, also, in more ways than one, during the time in which the new church was being built. At one time, on account of the many difficulties that loomed up on all sides, and stared the writer in the face, he was about to lose courage and give up, and the congregation also, but the Bishop came to his rescue in words of encouragement, and pleaded with him to hold on and persevere in the good work begun. The Bishop explained how it would be practically throwing cold water on the undertaking, and running the risk of being the cause of the church remaining unbuilt, it may be for all times. "The people would be discouraged," he said, "and in all likelihood give up, and yet, you can build it, of that I am quite confident, and there will be a work that will plead for you hereafter,—of this world's glory I do not speak."

Thus encouraged by the Bishop the work was resolutely taken up and carried on with renewed energy and resolution. After getting the necessary permission of the Bishop to build, the opening discourse for the starting of the new church was launched forth in old St. Charles Church on Sunday, Nov. 11, 1900, and a proposal made to take up a general subscription, payable in one, two and three years. This plan was, however, changed later, and a subscription was taken up, separately for each year, payable on the first of August.

The congregation responded very liberally, as a whole, to the first subscription, and in fact, to all other three. An advisory board was appointed as

follows : Chas. Beaven, Basil Cambron, Joseph Hagan, Hayden Buckler, John T. Merrimee, E. M. Rooney, Thomas Rhodes, Ben F. Beaven, James Mudd, Sr., R. D. Bickett, Chas. L. Cecil, Thos. A. Beaven, Valentine Mattingly, Sim O'Daniel, John Peterson and Edward Mattingly. This board, however, never acted. The Executive Committee consisted of the following gentlemen : Chas. L. Cecil, Chas. Beaven, Wm. M. Spalding, E. M. Roney, George Mattingly, Treasurer, and H. E. O'Daniel.

Mr. Thomas Rhodes was appointed to superintend the getting out the rock, and Mr. Thos. Mills, an old and experienced stonemason, was employed at \$1.00 per day to carry on the work. The congregation did the greater part of the quarrying themselves; each one working out his stipulated number of days. This they did also in the hauling of the rock to the church, bringing their teams and hands on the days appointed. The place for a quarry was selected on Joseph Hagan's farm, not far from the cabin of Aunt Jane Mills, colored, where work was begun on Sept. 30, 1901, and carried on incessantly until finished.

In the meantime work was begun on the foundation, and Oct. 13, 1901, was appointed as a day for the men and boys of the congregation to meet at the church, and level the ground and uproot and clear away the long standing row of hedge or osage, which formally extended all alongside the old church, planted originally for a fence but grown to an enormous size. These were uprooted and immediate preparations were made for the beginning of the foundation, by the large and earnest crowd that had assembled. Mr. W. J. Mackin, of Lebanon, was em-

ployed for making the foundation, and it was pronounced by the architect, who drew the plans for the new church, Mr. Cornelius A. Custin, to be the best foundation in Kentucky. The congregation again rallied to the standard and hauled all the cement and sand which had been shipped from Louisville, from the depot at St. Mary. This they did, also, for all other material, such as brick from the kiln to the church, lime, sand, iron, stone, lumber, pews, altars, stained windows, etc., unloading the cars with their teams at prompt requisition. "Shoulder to shoulder" was the watchword.

At times, however, the congregation would "lag" and hold back, and one wait for the other and the pastor had to "to strike right out from the shoulder" and hit fast and hard to keep them moving. An item taken from the announcement book of July 13, 1902, will illustrate this: "A great many have promised one cord of wood, when you know that there are not 140 head of families who can furnish a cord of wood, what will you do? Will you give more wood, or will you give money to buy wood, or will you haul wood that is bought by money contributed? (The amount of wood required was 140 cords.) Every one must go at it as if he alone were to build the church, you must not seek to cast the burden on the shoulders of your brethren." All this was hard, and enough to make the hair of a red-headed man turn gray; but it is all over now, even if the sparks did have to fly sometimes.

The wood got there at last. In the early spring of 1902, a committee had been appointed of Ben D. Browning, Charles Higdon, W. W. McAtee and



ST. CHARLES FROM THE WEST.

Richard Smith to get up the list for the wood. The bricks were made and the kiln burned by R. L. Goodin, of Lebanon, by contract, for \$5.00 per thousand, wood furnished. It must have begun early in August, as on August 3 the following notice was given out from the altar: "All who have not delivered their wood are requested to do so at once, this week, as a few cords are still wanting to complete the full amount." And again an announcement is made on Sept. 21, 1902, that the brick were burned: "The remaining subscriptions for the new church to pay for brick must be handed in to-day and next Sunday." The brick kiln having been received by the architect, Mr. Custin, it was covered with planks for the winter and the mill work or rough lumber, was ordered from the South—Georgia pine—in November of the same fall, 1902.

From this time the services of Mr. Frank Brewer, of Fairfield, were secured for superintending the construction of the church, and this he did ably and well, seconded by his foreman, in the carpenter's, work Mr. Wm. H. Wheatley, of St. Mary, with Mr. Thos. Gettings and Mr. Fletcher Browning as assistants.

On the second Sunday of lent, March 8, 1903, by permission of the Bishop, only one Mass was said at St. Charles, at 10 o'clock, for the purpose of taking up a general collection for putting the church under roof, payable by the first of August. The women and children of the congregation who could not otherwise hear Mass were permitted to go to the college for Mass at 7 o'clock. Although \$7,500 was asked for in this subscription, which was given out as to be the largest and most important subscription of

all, yet only \$2201.00 was reached. On Sunday, May 18, 1903, Mr. Andrew DeNardi and Mr. James Allen Thompson were appointed to superintend the hauling of the brick from the kiln, and the great number of hands and teams, that worked all their might for three days in the hot burning sun; it was a pleasure to see; and on the following day, the Feast of the Ascension, the following announcement was made in church: "No more brick will be hauled for the present, until after the work begins on the church. Thanks to the congregation for the generous way in which they have responded to the call made upon them; and I hope God will bless them. Already He has sent a refreshing shower. We will say the Te Deum, in thanksgiving, and the congregation is requested to say The Litany of the Holy Name of Jesus for three days, also in thanksgiving."

The cornerstone of the new church was laid on July 12, 1903. The following is taken from the diocesan paper, *The Record*, in reference to it: "A memorable day was last Sunday in Marion county, God's blessing descended on the old congregation of St. Charles Church. It was the blessing and laying of the cornerstone for its new church—the Church of St. Charles Borromeo. The ceremony was performed by the Very Rev. David Fennessy, C. R., Superior of the Fathers of the Resurrection, of St. Mary's College, who had been delegated to officiate by the Right Reverend, the Bishop. Assisting him were the Rev. Joseph A. Hogarty, Dean, of Lebanon; the Rev. Thos. J. Jenkins, of New Hope; Rev. John H. Riley, of Loretto; Rev. Charles Kiefer, C. R., of St. Mary's College; Rev. P. M. J. Rock, of Louisville;

Rev. G. A. Vantrootsenberghe, of Holy Cross ; Rev. A. C. Zoeller, of Raywick ; Rev. Erasmus Glockner, C. P., of Louisville ; Rev. Robert McDonald, of Calvary ; Rev. Edward Boes, of Lebanon ; Rev. Father Spitz, C. R., of Chicago, Ill., and the Rev. Pastor and builder of the new church, Father James J. Pike.

“The sermon was preached by the Rev. Father Rock, of the Cathedral, Louisville. A correspondent informs us that it was a sermon in real, genuine old Father Abell style. The Rev. Father Hogarty, of Lebanon, officiated as master of ceremonies ; Father Riley, of Loretto, gave the Benediction of the Blessed Sacrament. The day was favorable. Gentle and refreshing showers had cooled the heated atmosphere, joined with a delightful breeze. The congregation assembled for the occasion was, says our esteemed correspondent, immense ; the people came from all parts of the surrounding country ; they formed as it were a garden of roses literally blooming within the precincts old St. Charles, built by the venerable and veritable old priest and missionary, Father David A. Deparque, in 1829-1830. The Cornet Band of the congregation of St. Francis Xavier, of Raywick, was in attendance and added greatly to the splendor of the ritual by its well selected music. The following document was placed in the cornerstone :

“*Hic Lapis Primarius, positus est a Reverendissimo Guilelmo McCloskey, per admodum Reverendum D. Fennessy, C. R., Die Duodecimo Julii, 1903, cum magno populi concursu Reverendum P. M. J. Rock; praedicante Leone XIII, Papa super universam Ecclesiam gloriose regnante; Guilelmo Elder, Archiepiscopo, in Ecclesia Cathedrali Cincinnatteusi; Guilelmo Georgio*

McCloskey, Dioceseos hujus Ludovicopolitani Episcopo. In Ecclesia Parochiana Paracho, Reverende Jacobo Josepho Pike. In Statu Foederatis Amercanis, Praesidente Theodoro Roosevelt; Gubernatori Kentuckiensi, J. C. W. Beckham. In Comitatu Marion Judice Joanne Cooper."

Also a document containing the names of priests present; the members of St. Charles choir; the altar boys and various other articles, papers, etc.

The picnic this year was given on August 8, and on Sunday previous the following announcement was made in the church: "Next Saturday is the picnic. I hope you will exert yourselves to make it the best picnic you have ever had, or that was ever given in the country. You have had a good rain by the blessing of God, now, and have no excuse but to work; and particularly let the sheep committee exert themselves, and the ladies who are begging for the dinner exert themselves to get a dinner for the crowd they will have to feed next Saturday." The following were the expenses of the picnic:

Music, Raywick Band.....	\$ 25.00
Articles to raffle.....	4.00
Buggy to raffle.....	35.00
Badges.....	6.00
Cider, James Mudd.....	9.00
Repairing gold necklace.....	75
Hauling water.....	2.50
Cider, D. Wathen.....	7.50
Beeves, Jas. Browning.....	42.52
Bread, Beauchamp.....	14.70
Bread, Elkin.....	4.50
Ice, M. Doody.....	7.00
Bills, etc., The Marion Falcon.....	2.55
Canes and groceries extra, J. T. Merrimee.....	26.17

Cigars	6.45
Sundries, J. T. Flanagan	7.30
Bill, refreshment stand, Otter & Co.	99.85
Freight on refreshment	5.81
	<hr/>
	\$308.00

The gross proceeds were \$1248.60; the net proceeds of the whole picnic were \$940.60. The above figures are given as a sample of a St. Charles picnic, but this was by no means "the best one they ever had or that was ever given in the country".

Immediately after this picnic the building of the walls of the church were begun by R. L. Goodin, of Lebanon, the most noted and skilled contractor and brickmason in Marion county, and well and honestly did he do his work, for there are not finer, or neater, or more solid church walls in the diocese than the new St. Charles. Again a notice came from the altar on August 15: "The subscriptions to the new church were due August 1, and I desire that they begin to pour in immediately, as the drainage from the treasury will be very rapid and we must not let it run down." The walls of the church were covered up until spring, and the windows nailed up. The roofing of tin, was completed by contract, by Bunnell & Clements, of Lebanon, in June, 1904, at a cost of \$1,148.05. On March 20 previous, the announcement was made from the altar of the cost of the church up to that time, as follows:

Architects plans	\$ 225.00
Foundation in actual cash, besides labor of congregation	579.75
Cost of burning brick	1680.00
Lumber bill from the South,—Hughes, Moore & Co.	402.31
Superintendent of architect	28.92
Superintendence of F. Brewer.	157.32

Brick work so far R. L. Goodin	957.95
Lime, sand and nails	342.65
Freight on lime, sand, etc.	80.01
Carpenter's work and labor	449.35
Tin contract, so far	575.00
Iron	702.90
Cornerstone	7.56
Laying cornerstone	10.40
Poles for scaffolding	28.00
Sundry expenses	33.96
Lumber	669.91
Brick purchased from Danville, extra	75.00
Water hauling	104.85
	<hr/>
	\$7,159.94

The windows in the church cost \$671.86, the stone for the church about \$450.00, the plastering \$1,575.00, the pews \$900.00. The complete cost of the entire church in cash was \$15,000.00.

After being suspended for some time, work was again resumed on the church, in October, 1904, to get ready for the plastering, which the following announcement October 16 will show: "The subscriptions for the new church were due August 1. Comparatively few have paid in their subscriptions, but as I have begun work on the new church again, I will expect the payment of all subscriptions at once. I do not mean this for some, but for all."

The plastering was done by Mr. B. J. Campbell, of the Kentucky Wall Plaster Co., Louisville, in April, 1905, and was finished about May 1, after which there was considerable doubt about continuing the work, as it could no longer go on, without incurring debt. However, the Bishop's permission was asked for this and he replied in a letter on May 8, 1905:

Louisville.

Dear Father Pike:

A letter from you always has the true ring about it. Saint Hildegard is, I am sure, one of your patronesses, for she was a great builder: and here you rank with Father Lynch,* Mother Theodore and Father Jansen, for I feel that whatever you undertake in the way of church building you will carry through—the 'Big Four' of the diocese. You have my permission for a picnic in July, and the people of the three surrounding counties, who get home on St. Henry's day with a stiver in their pockets may count themselves lucky.

Should you in erecting so fine a building as the new St. Charles, fall behind some twenty-five hundred dollars, you will be doing well; though I trust you may be able to cut the amount down to one thousand.

I am, yours sincerely,

W. G. McCLOSKEY,
Bishop of Louisville.

REV. J. J. PIKE.

The next step was to borrow \$1,500.00 from St. Augustine Church, Lebanon, through Rev. J. A. Hogarty, pastor. The work was on foot again, and Messrs. Wheatley and Gettings marshaled their forces once more and completed the finishing work, and put down the pews; and a nicer and more careful job of finishing is not to be found on any church in Kentucky than was accomplished by these gentleman, both members of St. Charles congregation. The church was now complete and all ready for the great

*In a letter received from the Bishop Oct. 29, 1897, he speaks thus of Father Lynch's grand new church of Calvary: "I have just come in from Calvary where I stayed on my way to St. Matthew's. Father Lynch has built a substantial church. It looks solid and grim, like one of those old buildings of the Middle Ages; battressed and towered as if he meant some day to stand a seige; and his house is as solid an edifice as the church, and the view from both is magnificent. Believe me, sincerely yours, W. G. McCloskey, Bishop of Louisville.

day of dedication which took place on August 15, 1905. The following taken from The Record, of Father Deppen:

The solemnity of the Feast of the Assumption of our Blessed Lady, Mary the Virgin Mother of God, August 15, 1905, was marked by an impressive and historical event in the old Diocese of Louisville. It was the dedication to God, under the name and patronage of St. Charles Borromeo, of the fine new church near St. Mary, in Marion county, built by the zealous pastor, Reverend James Joseph Pike, and his venerable congregation. The event, too, although not so intended by the humble priest, was, if we may so express, it a fitting commemoration, and crowning of his sacerdotal silver jubilee, which occurred last June.

Marymas, the 15th of August, was a bright and beautiful day, and the concourse of people at historic St. Charles was probably twelve hundred or more. At the early hour of six o'clock, the venerable Msgr. McCloskey, the Bishop of Louisville, celebrated Mass in the old church. At this Mass, the boys and girls of the congregation, and the young men and young ladies of the Sodality of the Blessed Virgin, received Holy Communion.

The dedication ceremonies began at 9 o'clock. The Right Reverend Bishop, assisted by the Reverend Fathers of the faculty of St. Mary's College and the Reverend pastor, blessed the church building according to the Pontifical, whereupon the Solemn High Mass began. It was celebrated by the pastor, Father Pike, assisted by the Rev. Ignatius Perius, C. R., as deacon, and the Rev. Father Anthony, C. R., as sub-



ST. CHARLES SCHOOL, 1907.

deacon. The Very Reverend W. P. Hogarty, diocesan missionary, officiated as master of ceremonies. Present in the sanctuary were the Rev. Thomas Jefferson Jenkins, of New Hope, and the Rev. John H. Riley, chaplain of Loretto. The sermon was preached by the Rev. Dean Joseph A. Hogarty, of Lebanon, and was an admirable one, detailing in a very interesting manner, the history of the parish of St. Charles Church. The Record is enabled to lay before its readers in its entirety, this fine discourse—a discourse remarkable for its beauty of diction, and valuable as a contribution to the history of Catholicity in Marion county.

Rev. Dean Hogarty's sermon: "I will protect this city, and will save it for my own sake, and for David, my servant's sake." 4 Kings, xix: 34.

The blessing of this beautiful new church, on this auspicious day—August 15—so memorable in the history of this congregation, on this spot consecrated by a multitude of sacred memories, marks an epoch in the life of this historic and venerable parish. The inspiring scene of Bishop and priests, and a multitude of people congregated to dedicate to the service of God, thrills the heart with gladness and awakens memories of other times, and other days long passed. The occasion is calculated to make us reminiscent.

What true Kentucky Catholic does not love to dwell upon the glorious history of the founding of the Church on the virgin soil of this great Commonwealth! The history of the Church in the United States does not furnish a more important, or interesting, or romantic chapter than the emigration of Catholics from Maryland to this neighborhood. And of all the com-

munities that were settled in Kentucky by Catholic emigrants in the latter part of the eighteenth century, what community has been more distinguished by the devotion and heroism of its priests and people, and is hallowed by so many sacred memories, which lie close to the hearts of its people, than this parish of St. Charles? It is meet, therefore, that on this occasion we should dwell upon the days that are gone.

One hundred and nineteen years ago, the second band of Catholic emigrants from Maryland located in this very neighborhood, constituting what is known in Catholic history as "The Hardin's Creek Settlement". The story of their emigration from Catholic Maryland, through trackless forests, infested by hostile Indians;—of their building their homes here, in the wilderness;—of the trials and hardships that beset them on every side, is indeed thrilling and romantic in the highest degree. Doubtless, the Catholic families that first settled here, imitating the example of their brethren of Pottinger Creek Settlement, who arrived in Kentucky a year before, clung close together for mutual protection against the Indians, and in order that thus they might secure the more speedily the advantage of church and pastor. They were men and women of heroic mould. It required great courage and christian fortitude, indeed, to leave home, and relatives, and friends in well regulated Catholic communities, and face all the perils and uncertainties of a long and weary journey through the wilderness, to establish new homes in a strange land, without positive assurance of success. They were not animated by the spirit of adventure or sordid selfishness, but rather by a spirit of religion

and freedom, which moved them to the desire to establish a community in this new country, where they and their children might enjoy liberty of conscience and pursue peace and happiness unfettered.

They were men and women, too, of ardent faith and deep religious convictions. They brought with them from their Maryland homes that practical religion and Catholic practise, which made the family of those early days, most beautiful and attractive. Although they dwelt in rough log houses, and were deprived of almost all the conveniences and luxuries of modern life, yet, the Catholic life of those days, as it was lived in those humble homes, savored rather of the Ages of Faith than, of modern material days. Every morning and evening the family assembled for morning and evening prayers and devotions. There was daily religious instruction for the children and for the servants; rosary and spiritual reading at a convenient time. Attendance at Mass on Sunday and holydays was never omitted, save for grave reasons; although the distance to church was long and the roads rough. There were no buggies or modern conveniences in those days; all rode horseback or in wagons, or walked on foot, sometimes as much as eight or ten miles. Monthly confession and Holy Communion was the rule for all. These things combined to build up a vigorous, Catholic life, and lent a charm to the life of those days that was truly delightful.

You, my dear brethren, who have lived true to the traditions of your forefathers, can bear living testimony to the enduring fruits of the beautiful Catholic life of those happy days. The names of these pioneer

Catholics are not strange to you, many of you are their direct descendants and heirs in the faith. The names of Beaven, Cissell, Mattingly, Lancaster, Elder, Hagan, Rhodes, Hardesty, Mudd and others, that I might call,—how familiar to you? You the children of these glorious ancestors, who bear their very names, are here to-day, their heirs and representatives. Your hearts should thrill with gladness and gratitude on this memorable day. This joyful occasion should recall vividly to mind, the distant past—those beautiful days of long ago, when your forefathers gathered together, even as you are now gathered, to consecrate to God the first log church, which they built here in the wilderness and which was located under the very shadow of this beautiful temple. The bodies of those noble men and women, whose memory is so sacred and glorious, repose in the adjoining cemetery. “They rest from their labors and their works follow them;”—may we not believe and hope confidently, that their spirits are joined to the multitudes of the “just made perfect”, who to-day gather around this new altar to witness and join in the Sacred Mysteries which will consecrate it and this temple to the service of God forevermore.

There can be no doubt that God was with your forefathers in the wilderness: “By their fruits you shall know them.” If the congregation of St. Charles was distinguished for the vigorous faith and piety of its first members, its early history is rendered still more glorious by the line of illustrious pastors who ministered to its spiritual wants.

From 1786 to 1806, a period of twenty years, the people of this parish were without a church of their

own. They assisted at divine services at Holy Cross Church, in the Pottinger Creek Settlement, which was nine or ten miles distant. Mass was said at stations in the settlement. At length God heard their ardent prayer. If He seemed long in granting their petitions, to provide a shepherd for their souls, He made up for all delay by sending them a saint for their father.

The first pastor of St. Charles was the venerable Father Charles Nerinckx. You are doubtless familiar with his remarkable life. He was a man possessed of giant bodily strength, of iron will, of boundless energy. His strength of body was but the reflex of his vigorous soul, aflame with the love of God, and fired by an ardent zeal for the salvation of souls. He was cast in heroic mould. It is almost incredible what tasks he performed in building up religion and in training and saving souls. Here he came to dwell, and here he built the first church, in honor of St. Charles, his own patron, in 1806. It was a log structure, liberal in its dimensions for those days, and designed to accommodate the six hundred souls who formed the congregation. For twenty-six years it was the parochial church. True, it was not possessed of material beauty, but it was the house of God, and hence it was most dear to those who worshiped under its roof. The years glided by, and the faith and devotion of the people grew apace. During Father Nerinckx's pastorate, from 1806 to 1824, many interesting events occurred which emphasized the progress of Catholic life. Yet without doubt the most interesting and the most important event of his pastorate was the foundation by him of the Sisterhood of Loretto to

which he gave the name of "Friends of Mary at the Foot of the Cross".

On April 25, 1812, Mary Rhodes, Christina Stuart and Ann Havern were admitted by Father Nerinckx as the first postulants into the new community. Thus was born the first of those three native religious communities for women, which are the glory of this Mother Diocese. On the 29th of June, following, three more postulants were admitted, among them Nancy Rhodes, who soon after was elected the first Mother of the community. On the same day, the first logs for the new convent were hewn in the forest nearby. The convent was built of logs in quadrangular form. On the right of the entrance to the grounds stood the schoolhouse, on the left side stood the pastor's residence. It was a double one-story log house built almost entirely by the sacred hands of Father Nerinckx himself, at an outlay of money to the amount of \$6.50. Those pioneer priests were fine financiers as well as successful missionaries.

On August 15, 1812, this very day ninety-three years ago, St. Charles Church was crowded with a large concourse of people, who had assembled from the different neighborhoods, to witness a most impressive and important ceremony. The novices of the new community were admitted to their vows, which consecrated them to the service of God. The audience was visibly affected, and some wept; but joy beamed in the hearts of those who had consecrated themselves to the love of God and to the sublime work of Catholic education.

As far as Father Nerinckx could be said to have a home, whilst he labored on the Kentucky missions,

that home was here at St. Charles. In June, 1824, Father Nerinckx left St. Charles and Loretto and transferred the field of his labors to Missouri. His heart was never separated from his first love. The measure of his good deeds being full to overflowing, God would exact no more. He died August 12, of the same year, not quite two month after his departure from St. Charles. His sacred remains repose in Loretto cemetery among his departed children, to whom he first imparted the secrets of holy living and whose feet he firmly set upon the high road that leads to eternal life. May he rest in peace!

Father Nerinckx was succeeded in the pastorate of St. Charles by a line of priests, who like himself, had been trained in the school of divine charity, and were noted for their strength of character and their devotion to the interests of religion.

First came the Rev. Wm. Byrne who, single-handed, had founded and firmly established St. Mary's College. He was a holy man, and spent himself in deeds of charity—in fact died a martyr to duty.

He was succeeded by the Rev. David A. Duparque. Under Bishop Flaget and Father Nerinckx, Father Duparque had cultivated and developed that true missionary spirit which rendered his life so fruitful in manifold good. In 1829 and 1830, Father Duparque built the old church which you to-day vacate for this more commodious and elegant building. His missionary labors extended over the counties of Marion, Mercer, Casey and Adair. He was revered as a holy, hardworking, zealous priest. His memory is still in benediction. In 1846, he was named Ecclesiastical

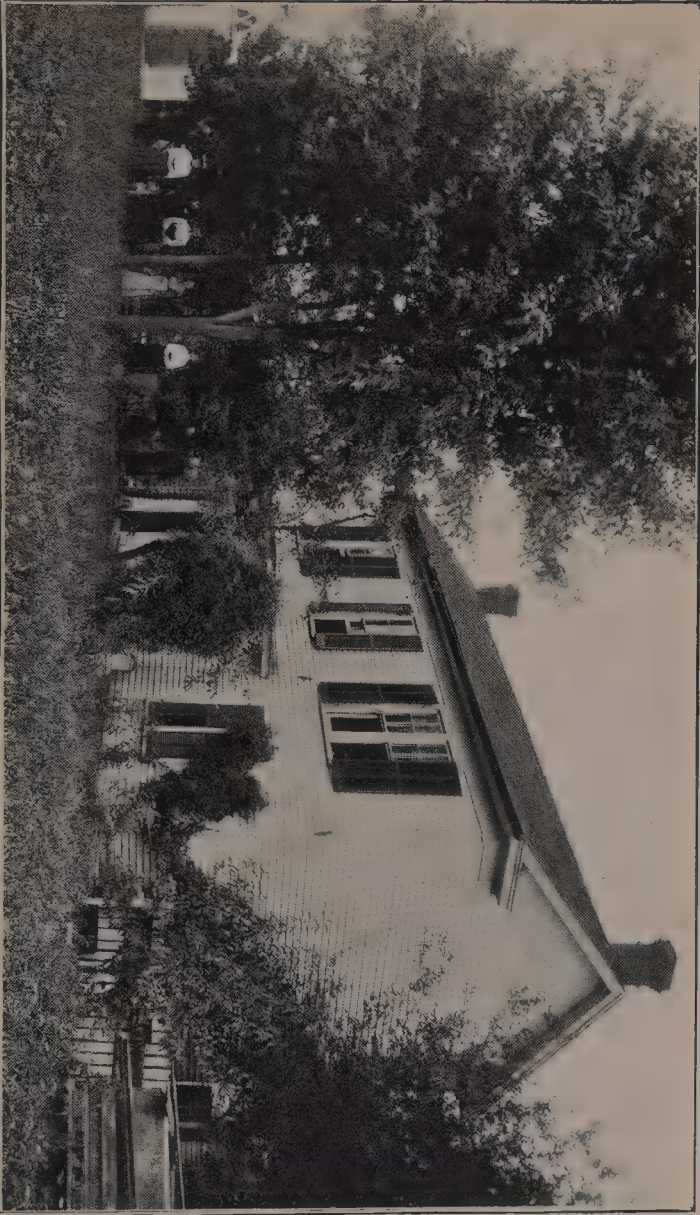
Superior of the Loretto Sisterhood. After fulfilling his duty most faithfully and religiously, he fell asleep in the Lord on November 9, 1864.

Next in the line of faithful priests comes the Rev. John C. Wathen. He spent the first years of his young priestly life in this parish. He was one of those chosen souls who accomplish much for God and for religion. He was beloved because of his gentleness and charity. The future was bright and hopeful for him, but God called him to Himself Oct. 17, 1841.

Of the Rev. John Hutchins, I scarcely need to speak, as his good and useful life is well remembered by many of the older members of this congregation. He was one of your early pastors. He rendered special service to the diocese by his devotion to education, and by his great financial ability. The Hon. Ben J. Webb in his "Catholicity in Kentucky", says of him: "He was a cheerful, God-loving, God-fearing and God-thanking priest." In 1871, he gave up active work in the priesthood and retired to Loretto where he died in 1879.

Of the succeeding pastors, all of whom are still alive, save one, and who are well known to us, it is scarcely necessary to speak. Their deeds are known. They were good Shepherds, and religion thrived under their care. Father Fermont, in 1874, enlarged the church built by Father Duparque.

Truly, God has blessed this parish in a special manner, both by the holiness and devotion of its pastors and by the multitude of graces, He has heaped upon the people. The years that are now passing are memorable, inasmuch as they bring about the anniversaries of some of the most important events in the



THE PASTOR'S RESIDENCE.

history of this parish. As has been mentioned, this day is the ninety-third anniversary of the very first religious profession of nuns that was made in this country west of the Alleghany Mountains. It occurred in your own log church built by Father Nerinckx. It was made by the daughters of the pioneer settlers, your own kinswomen, who formed and organized, with approbation of Bishop Flaget, the first community of religious women in the West.

Next year, in 1906, will occur the one hundredth anniversary of the blessing of the first St. Charles Church. You will pardon me, here a suggestion is offered. The sites upon which the first log church and the first Mother-house of the Loretto Sisterhood stood, is holy ground. Around them cluster the most tender and sacred memories. They are of deep interest to every Catholic. They will be of still deeper interest to Catholics of the future. Therefore, don't you think, that these sacred spots should be marked, so that the visitor, who comes from afar, perhaps to visit these scenes of early Catholic life, may behold with his own eyes the very places where these venerable structures stood. A simple, inexpensive table, properly mounted, would suffice.

And now, dear Father Pike, and beloved brethren of St. Charles, just a word in conclusion. To-day we are assembled to dedicate this beautiful temple to the service of God. By your invitation, the Bishop of the Diocese, the successor of the saintly Flaget, who is the representative of the supreme authority of the Church, is present, that he might formally and officially receive this splendid gift from your hands, and according to your desire, dedicate it forever to the

service of God.

What a precious offering! You have given your substance, and have labored diligently to procure the means to erect this church. Behold how your offerings are transformed into this beautiful Home of God, which will remain forever a memorial of your faith, and hope, and charity. Accepting your gifts, God will come with great love and affection, to take up His abode here and to dwell with you forever. This humble tabernacle will be His resting place. Daily, will He immolate Himself for you on this altar, to bring down all graces and blessings upon you. Here, too, He will establish His mercy-seat, that the sorrowful and sin-laden may come and have their robes "washed in the Blood of the Lamb," and be relieved of their heavy burden. At this sacred Table He will refresh you with the "Bread of Life." Here the little ones will be brought to be regenerated, and to enjoy the sweetness of His embrace. Here you will come in time of joy and sorrow to seek wisdom, and strength, and comfort.

May this sacred temple, now fresh and fragrant with Heaven's benediction, be to you, indeed, the "House of God and the Gate of Heaven." May it be a shelter, a refuge and a resting place for you all the days of your life. When at last your life's course is run and the dark shadows of death hang heavily upon you, and the fear of death has come upon you, in response to your cry of affliction, the Prince of Peace, leaving His humble dwelling here, and reposing upon the bosom of His ambassador, will hasten to your aid, to reconcile you for the last time; to give you Himself as your comfort and support on that last

long journey, whence there is no return.

And when your spirit has taken its flight to another world, here, to the foot of this altar will they carry your poor body to receive the final absolution before it is laid away in yonder cemetery among your forefathers. Oh, may this church be to you what the first St. Charles was to your forefathers—a fountain of living waters, imparting supernatural life to all who draw nigh with the right dispositions, and perpetuating that beautiful spiritual life which has its beginning here below, but finds its fulfillment only in the new Jerusalem, which is above. Amen.

This sermon was listened to with profound attention. At the conclusion of the Solemn High Mass the Right Rev. Bishop addressed the great congregation assembled, in a few but fervent words of commendation, directing more particularly his remarks to the people of St. Charles, who had erected such a beautiful and imposing church to the honor and glory of God. The Bishop expressed his great surprise at finding the new church what it really was, and said that it was unique—‘there is not another church like it in the diocese.’ At the conclusion of the Bishop’s remarks, the church was made to resound with the music of the ‘Te Deum Laudamus’ by the Raywick Cornet Band. The members of St. Charles choir, under the direction of Miss Florence Roney, who who played the old organ from the old church excellently, did themselves honor at the Solemn High Mass. On the conclusion of the services, pictures of the church were taken and the congregation dispersed, returning to their respective homes edified and delighted. It was indeed a memorable day—one that

will form a part of the history of this old See of Kentucky. A beautiful sight connected with the dedication, was the presence in a body of the Sodality of the Blessed Virgin Mary. At the Mass the young ladies were clad in white, wearing white veils, thus honoring in a particular manner Our Lady of the Assumption.

This new St. Charles Church is a fine edifice. It is constructed of brick and is one hundred and twenty-two feet in extreme length (including vestibule and chapel in the rear) and fifty-three feet in width from "out to out". In the clear, on the inside, the auditorium is seventy-one feet, the sanctuary twenty-four feet, the chapel fourteen feet and the vestibule ten feet. From its elevated position it sweeps, as it were, the fertile plains of Catholic Marion county. On entering it the first object that rivets the attention is the superb high altar, costing \$600.00, made by Messrs. Lansberg & Macke, of Louisville. It is the gift of Mr. Edward Roney, Miss Nannie Roney, Misses Etta and Eliza Mulligan, of Springfield, and their two sisters of the Dominican Order, as a memorial to the late John M. Roney, who departed this life at St. Vincent's Academy, Union county, Nov. 22, 1904.

The two side altars correspond in style and workmanship with the high altar. One of these, the altar of the Blessed Virgin, was donated by Mr. and Mrs. Charles Beaven, in honor of the Immaculate Mother. These altars cost \$225.00 each. The fine sanctuary lamp was donated by Mr. John C. Graves, of Louisville, and cost \$85.00. A very fine ciborium from the establishment of Feeley & Co. was donated by the

Reverend pastor, Father Pike, in remembrance of his silver jubilee, celebrated on the 20th of last June, valued at \$35.00. He also presented two sets of vestments, in purple and green. The large, fine missal is the gift of Miss Mary O'Daniel, and cost \$13.00. Sets of altar cards for the three altars of the church were donated in memory of Mrs. Linnie Walker, lately deceased and cost \$18.00. Two handsome credence tablecovers were donated by Mrs. Lizzie Carrico. The Communion railing was given by the surviving relatives of John and Elizabeth Hagan, their sons and daughters, and cost \$87.50. A set of sanctuary chairs was donated by Mr. John Elder, of Loretto, which cost \$19.50. Three sets of chandeliers was the gift of Dr. Richard McGary, formerly of Hardinsburg, costing \$27.00.—*The Record*.

Practically the history of St. Charles is complete to the present time, July, 1907, as far as it can be made so. But a few words must be said in conclusion about the surroundings, to give some idea of the beauty of St. Charles at the present day. It is situated on a slope that rises gradually from South to North on the pike that connects the St. Mary and Cissell river pikes about one mile from St. Mary. In the background is the old cemetery dotted here and there with cedars, with a graveled walk extending through the center its entire length. Its beauty is enhanced by the beautiful shade trees fronting the church and on the side, making of the approach one of the charming vistas of nature's picture page. These trees were donated by Mr. Hillenmeyer, of Lexington, who is the owner of extensive nurseries in that city. He writes August 11, 1904: "When a

schoolboy at St. Mary's College 'way back in the '60's it was always a pleasure to be permitted to go to St. Charles and hear Father Hutchin(son) expound the gospel in his homely way, and — and — what else you might guess. If you will study the needs of your churchyard by driving down pegs and considering the future size of a tree, I will fill the ground from 'end to end' with my best wishes."

Others outside the congregation who gave donations to St. Charles were as follows:

Rev. Father DeFraine.....	\$100.00
Rev. Father Russell.....	150.00
Dr. Ernest Mattingly.....	50.00
Hon. Ben C. Johnson, of Bardstown.....	25.00
Dr. Robert Spalding, of Atlanta, Ga.....	25.00
Mr. Nick Wathen, of Lebanon.....	50.00
Mrs. Eliza Mullican, of Owensboro.....	10.00
Mr. John B. Cambron, of Morganfield.....	5.00
Mrs Susan Roberts, of Waverly.....	5.00
Rev. W. D. Pike, of Fairfield.....	5.00
Mr. John M. Roney, of St. Vincent, Union county.....	50.00
Rev. Wm P. Hogarty.....	5.00
Mr. Wm. M. Buckman, of St. Mathew.....	5.00
Mrs. Chas. P. Rogan, Gallitin, Tenn.....	10.00
Mr. Jos. P. Knott, Lebanon.....	25.00
Miss Nannie Roney, Louisville.....	5.00
Mr. Henry Lyon, Loretto.....	5.00
Mr. James Pike, New Haven.....	1.00
Mrs. Mary A. Brown, St. Ivo.....	1.00
Mr. Wm. Rogers, Lebanon.....	1.00
Through St. Joseph Cards.....	74.16

Situated to the southwest a short distance from the church, is the Locust Grove, a favorite spot which adds its complement materially to the beauty and loveliness of the scenery around St. Charles. The ground upon which this grove is planted is part of the

nineteen acres which Mr. B. F. Mattingly donated to St. Charles by deed of June 11, 1888. Immediately beyond this grove is the schoolhouse now used for the public school of this district. The district school is the only school that St. Charles can boast of at present. It is, however, taught by Catholic teachers and the pupils are as a rule Catholic children. This a great and long felt want in the congregation, a real, genuine Catholic parochial school taught by religious, who will train up the children with a solid religious education. From this only will the children be trained up properly, and become real, true Catholic men and women, staunch Catholics, and well grounded in their faith and religion. This world is so sordid and so busy, that it has not the spirit, nor can it take time to train up the coming generation as it ought to be. A few short moments on Sunday snatched, as it were, from the various and complicated duties of the pastor, and given to Catechism and religious instruction, can not be sufficient for the requirements of the proper and thorough training of the young.

It is a very serious question, indeed, and a very difficult matter to adjust. The children are scattered throughout the country around, and it is so difficult to reach them all and great sacrifice must be made to maintain and keep up the school successfully without letting it lag or discontinue. Yet it is the hope of the flock, the hope of the Church, the hope of future generations. We hope that at least at some future time the people will take courage and rise up to the importance of the issue and make the sacrifices which the religious education of their children will entail upon them.

Three different efforts were made in recent years, by a former pastor, Rev. P. Fermont, to have a school. First came the Loretto Sisters, who operated the school from September, 1886, to the following closing time in June, 1887. Next the Sisters of St. Francis, then of Shelbyville, undertook it in October, 1887, for one year. They were followed by the Sisters of Nazareth, who also gave it up after one years trial. The good effected in the congregation in those three years was, no doubt, inestimable for the children who were privileged to attend.



OLD ST. CHARLES.

CHAPTER XII

THE new church of St. Charles is now complete and the debt is paid. A furnace and a new organ would not be amiss to make it complete. The church is a clear-story, in the Roman style, after the pattern of the church of St. Phillip Neri, in Rome. There are now several churches built on the same style in the diocese. St. Phillip Neri, in Louisville, Father Ackerman, pastor; St. Patrick, Stithton, Father Whalen, pastor; St. Frances de Sales, Paducah, Father Jansens, pastor; St. Helen, Louisville, Father Peiffer, pastor, and St. Augustine, colored, Louisville, Father Felton, pastor. I believe, the architect of all these churches was Mr. C. A. Custin, of Louisville. The finishing of the church by Messrs. Wheatley and Gettings is elaborate and artistic.

There is a beautiful chapel of the Blessed Virgin Mary in the rear used for week day mass in winter and by the Sodalties of the Blessed Virgin Mary. The gallery of the church is very large. The tower of the church, contrary to usual custom in this country, is built on the side of the church in the rear. In this tower hangs a bell which sends its silvery and swelling tones of warning throughout the whole surrounding country, over hill and dale. It was purchased from The McShane Bell Foundry, of Baltimore, in the spring of 1907. The blessing of this new bell took place on Wednesday, April 17, 1907, during the mission. I again quote from The Record:

"During the mission the blessing of the new bell took place on Wednesday, April 17. The ceremony

was very impressive, and the church was crowded to its utmost to witness it. It was blessed by the pastor (who was delegated by the Bishop), assisted by Rev. Alphonsus L. O'Shea as deacon and Rev. Joseph A. Hogarty, as sub-deacon, and by Rev. Fathers Drury and Werner. Present from St. Mary's College, were the Rev. Father Charles Kiefer, C. R., and Aloysius Scafuro, C. R. After it was blessed it was raised to its place in the tower and rung for the evening service. Mr. and Mrs. Charles Beaven, a very worthy couple of the congregation stood sponsors for the bell which was consecrated to St. Charles. Rev. Father Benedict, C. P., who gave the mission preached a very powerful sermon on the occasion of the blessing of the bell. He preached on the significance of the ceremonies and the offices and mission of the bell, taking for his text these translated Latin words:

"I praise the true God."

"I summon the people."

"I assemble the clergy."

"I mourn the dead."

"I turn away lightning."

"I adorn festivals."

It was, truly, a fine and beautiful elucidation of the subject and exceedingly appropriate. The bell is a fine one, and has a beautiful mellow tone, and can be heard by the farmers around for several miles. It is a great addition to St. Charles Church." This bell weighs 830 pounds.

St. Charles also has some relics of the past which are worthy of mention. Father Deppen says in The Record of August 24, 1906: "The people of Kentucky are not generally aware that they possess in

this church (St. Charles) most probably the oldest bell and crucifix. The bell which was in use in the old church, was brought to this country by Father Nerinckx, and has inscribed on it the ancient date of 1660. For nearly two hundred and fifty years it has rung forth the praises of God. The large life-size crucifix over the high altar is very old—just how old we can not say. It was brought over from France by the Jesuit Fathers when they had charge of the congregation, about the year 1833. Besides these the church possesses an old missal two hundred years old and another about one hundred years old."

Tradition says of the large crucifix that it was brought from Louisville to St. Charles in an ox wagon. It has been transferred from the old church and now forms the centerpiece over the high altar in the new church. The old bell has been given to Loretto. The following is from The Record of date May 30, 1907:

ST. CHARLES, May 23, 1907

Editor of The Record:

Yesterday, the 22d of May, took place, here, an event at once notable and impressive. The ancient first bell of St. Charles church, said to be the first bell in Kentucky, and given it a century ago by the holy missionary and founder of Loretto, Father Nerinckx, who called it "my Catechism Bell of Meerbeke," was solemnly translated to Loretto Mother-House, and presented to Loretto Academy by the Rev. pastor of St. Charles.

At St. Charles a procession was formed, headed by the altar boys vested in cassock and surplice bearing the bell and followed by the Reverend pastor.

When the Loretto grounds were reached, the procession halted, and the sacred bell was rung. The Sisters came forth to meet it. The bell was reverently committed to their care, and placed for the time being on the porch of the Loretto novitiate. There, in presence of the Reverend chaplain of Loretto, Father Drury, and all assembled, the "*Laudate Dominum*" was sung by the Sisters, who were delighted to come into possession of this old relic of their saintly Father Nerinckx. By them it will again be placed in actual service to "summon to prayer and sacrifice."

Mother-General Praxedes, who was away on her visitations, was represented on this occasion by Mother Francesca and Mother Laurentia, and right well did they entertain the good pastor and his altar boys, who had come such a distance with such an inestimably precious gift for them."

In the same issue of *The Record* we find this dainty little bit of literature from Loretto itself:

"St. Charles church, Marion county, has been rebuilt and modernized of late years, from foundation stone to belfry. When the clear tones of the new bell reached the ears of the delighted pastor, Rev. J. J. Pike, he did not forget the faithful old monitor, which since the days of the saintly Father Nerinckx, had called the faithful to the house of prayer. The old bell must have a home; where could it find a better one than among the spiritual children of the zealous missionary? Yes, Loretto was the most suitable place for this time worn relic.

A few days ago, a little procession of acolytes in soutane and surplice, led by their pastor, came across the hills to escort the old bell to its new home. The superiors of Loretto, with some of the oldest members, were on the grounds to meet and welcome the guests, a psalm was sung and the bell with its floral

decorations, was placed on a temporary resting place. It weighs one hundred and eighty-four pounds, is very thick, somewhat battered by long use, but still retains a solemn tone, full of holy suggestions from a hallowed past. It was cast in 1660. Rev. Father Nerinckx brought it from Europe for the church erected in honor of his patron saint, where it has done duty up to the present year. How many ears have listened to this bell during the two hundred and forty-seven years of its existence? Monks in old world cloister; peasants upon the hillside; lords in feudal castles; sailors on the deep, and then the scattered settlers in Kentucky wild, and the first religious women in their log-built convent. To all, the hallowed metal has spoken of God and sounded only in His praise, or to warn the toilers it was time for holier duties, doing that for which it was made and consecrated. May our lives be not so prolonged, but equally well spent. Loretto is grateful to Father Pike."

Thus the destinies of St. Charles and Loretto are intertwined, there exists an affinity—a relationship as of father to daughter. At St. Charles Loretto first saw the light. The pastor of St. Charles, Father Nerinckx, formed the order. St. Charles witnessed its first vows. St. Charles was Loretto's first parish church. Two of St. Charles subsequent pastors became Loretto's spiritual directors. May all these sacred ties between old St. Charles and Loretto be held sacred in memory and strengthened as time rolls on and onward toward the mystic deep. Loretto gave an art glass window in memory of Father Nerinckx and one hundred dollars toward the new bell. St. Charles is grateful to Loretto.

One of the windows on the left side of the sanctuary in the new church inscribed to the memory of

John and Catharine Lancaster, was a gift of Right Rev. John Lancaster Spalding, Bishop of Peoria. Nazareth also dedicated a window to the memory of their beloved chaplain, Father David Russell, and St. Augustine's, Lebanon, gave one to the memory of Father DeFraine, their saintly and venerated pastor.

On the day of the dedication the first baptism took place in the new church. It was that of Edward H. Mattingly, a son of Joseph M. and Eliza Mattingly, and a grandson of Edward H. Mattingly, a former very prominent member of the congregation, devoted to deeds of piety and religion.

The first marriage was that of a neice of the writer, Miss Ora M. Pike, of St. Joseph, Kentucky, to Mr. Henry Luckett, of West Louisville, Kentucky. This marriage was celebrated with a Solemn Nuptial High Mass sung by the pastor, with the Revs. Wm. P. and Joseph A. Hogarty as deacon and sub-deacon, on November 7, 1905.

The first funeral was that of a neice of Father Russell and daughter of Michael Russell, Mrs. Katie Mills, on the day of the dedication.

I have closed these memoirs with a birth, marriage and a funeral. The history of St. Charles is closed — there is nothing else to relate. I have tried to do justice to the subject and I hope the reader will find the above pages worthy of his patient perusal.

To the reader a kind farewell.

THE AUTHOR.

APPENDIX

1806

St. Charles Centenary

1906

ST. MARY, KENTUCKY, May, 1907.

DIRECTORY

REV. J. J. PIKE.....Pastor

FINANCIAL COMMITTEE

CHAS. L. CECIL.....President

E. M. RONEY.....Vice President

H. E. O'DANIEL.....Assistant

GEORGE MATTINGLY.....Treasurer

ORDER OF DIVINE SERVICE

SUNDAY—FIRST MASS.....7:30 A. M.

“ SECOND MASS.....10:00 A. M.

Catechism and Religious Instruction on Sunday
from.....9:00 to 10:00 A. M.**AFTERNOON SERVICE**

Stations of the Cross and Benediction.3:30 P. M.

USHERSFIRST MASS—Walter Mattingly, Ben D. Browning, Samuel
Browning, Len Mudd, Wm. A. Walker.

SECOND MASS—Wm. M. Spalding, Jos. M. Mattingly.

SUNDAY COLLECTIONFIRST MASS—J. T. Merrimee, Wm. A. Walker, Walter
O'Daniel, Joseph Mosser.SECOND MASS—Chas. S. Beaven, W. T. Rhodes, Jas. S.
Thompson, Milburn Mattingly.**RULES AND REGULATIONS**

- 1 To observe good behavior in church at all times ; to avoid talking or whispering and any kind of misconduct, especially during Mass and the sermon. A lack of reverence in church betokens very little faith.
- 2 To enter the church at the FIRST BELL five minutes before Mass time, and not to stay loitering outside until services begin.

- 3 Not to sit or stand in the lower part of the church under the gallery. The ushers will show you a seat.
- 4 Not to leave the church until services are entirely over ; to leave sooner is a sign of contempt towards God, His minister and towards religion or, to say the least, very great indifference and certainly always a source of scandal.
- 5 Above all never come to church and stay outside of the church during Mass or Divine Service, whether you have already heard Mass or not. This would be an insult to God and a scandal of the highest order.
- 6 To approach the Sacraments on your proper Sunday : First Sunday for the married people ; second for the Young Men's Sodality ; third for the Young Ladies' Sodality, and the fourth for the colored people.
- 7 To avoid crowding at the confessional.

The Forty Hours Devotion will occur this year on Oct. 6.

May Devotions each Sunday afternoon during the month of May. October Devotions every morning after Mass during the month of October.

THE ALTAR SOCIETY

MRS. SUSAN CECIL.....	President
MRS. ANNIE SMITH.....	Superintendent of the Altar
MISS ANNIE THOMPSON.....	Assistant
ST. CHARLES CHURCH FUND.....	Treasury

COLLECTORS

Mrs. Susan M. Cecil, Mrs. Mahala Roney, Mrs. B. F. Mattingly, Mrs. Malissa Browning, Mrs. Priscilla O'Bryan, Mrs. Annie B. Ryan, Miss Mary Ann Smith, Miss Georgia Cambron, Miss Annie E. Thompson.

Fee, 50 cents a year. Number of members, 1907, 179.

A Mass is said for each member who departs this life and a gratuitous Mass is said once a month for the living members.

The Altar Society furnishes linens, candles, decorations and all supplies for the altar.

The members of the Altar Society should have a becoming zeal for the church and the Altar of God, and always be ready when called upon to assist in the decoration of the altar for the great feasts, etc.

CHOIR

The next in importance to the Altar Society is the choir, which beautifies Divine Service and renders it more devotional, sweet and inspiring by its heavenly music, and its hymns and spiritual canticles to the praises of the Most High. The members are: Miss Florence Roney, organist; Mrs. Annie T. Smith, Mrs. Susan Cecil, Mrs. Lilly Beaven, Mrs. Anna Mary Wuertz, Mrs. Katie Elder, Mrs. Regina Butler, Miss Teresa O'Daniel, Miss Florence Mattingly, Miss Mary Rose Mattingly, Mr. Charlie Smith.

The choir should give good example and edification by their piety and religious decorum and thus make their singing contribute to the glory of God and the edification of the faithful. They should always be ready to respond to calls for practice, and be faithful to attend the High Mass on Sundays and all other occasions when their services are needed. The late or High Mass is the parochial Mass offered up for the members of the congregation, living and dead.

THE APOSTLESHIP OF PRAYER

"League of the Sacred Heart"

Promoters: Mesdames Borgia Buckler, Susan Cecil, Annie Smith, Kate Mattingly, Malissa Browning, Mahala Roney, Edna Mattingly, Sarah Merrimee, Eliza Flanagan, Anna B. Ryan, Mary Lizzie Buckler, Lizzie Mattingly, Misses Mary Ann Smith, Margaret Smith, Annie Thompson, Fannie O'Daniel, Eliza Abell.

Colored: Mesdames Kate Smith, Annie Mattingly, Teresa Buckler.

Meeting of the council on the first Friday of each month. First degree, the morning offering; second degree, ten Hail Marys in honor of Mary Immaculate; third degree, weekly or monthly Holy Communion of reparation; Communion day, first Friday of each month.

The members receive a badge of the Sacred Heart to wear especially in going to Holy Communion and at other times; a league leaflet once a month, and pay 5 cents a year for expenses. The treasury is St. Charles church fund.

SODALITY OF THE BLESSED VIRGIN

“Under the Title of the Immaculate Conception”

The officers of the present year, 1907: Miss Mary Ann Smith, Prefect; Miss Margaret Smith, First Assistant; Miss Jettie Buckler, Second Assistant; Misses Mary Lizzie O'Daniel, Fannie O'Daniel, Mary C. O'Daniel, Georgia Cambron, Consultors; Miss Fannie Peterson, Sacristan; Miss Florence Roney, Organist; Miss Julia Beaven, Treasurer. Holy Communion Sunday and meeting of Sodality, third Sunday of the month.

Names of the original members when the Sodality was reorganized, Dec. 8, 1905, after a retreat given for the purpose by Rev. J. J. Pike, the pastor: Miss Mary Ann Smith, Prefect; Miss Georgia Cambron, First Assistant; Miss Mary Lizzie O'Daniel, Second Assistant; Miss Mary Alice Flanagan, Secretary; Misses Margaret Smith, Borgia Peterson, Sacristans; Miss Eliza Elder, Organist; Miss Alice Cambron, Lector; Misses Kate Morgan, Caroline Bean, Prudence Browning, Julia Beaven, Consultors; Misses Mary Smith, Teresa O'Daniel, Ursie Smith, Anna Mary Flanagan, Theresa Smith, Theresa Beaven, Mattie Roney, Fannie Peterson, Annie Peterson, Mary Alice Mattingly, Regina Smith, Annie Cambron, Alice Brayden, Cora Phillips, Regina Phillips, Alma O'Daniel, Mary Wheatley, Josie Wheatley, Effie Mattingly, Etta Thompson, Mary Alice Mudd, Anna Belle Mattingly, Ida Greenwell, Julia Browning, Mahala Greenwell, Bennie D. Elder, Anna Mary Mattingly, Sallie Hamilton, Margaret Mattingly, Sallie Hagan, Mary Rose Greenwell, May Thompson, Mary Greenwell, Florence Roney, Janie Gettings, Alice Logsdon, Mary Bowles, Jeannette Buckler, Mary Rose Mattingly, Agnes Hutchins, Regina Bean, Ida Hamilton, Mary Borgia Mudd, Eliza Abell, Lilly Gettings, Mary C. O'Daniel, Florence Mattingly, Fannie O'Daniel.

Since then ten have left the Sodality by marriage, three have left the congregation and one has died—Miss Cora Phillips. May she rest in peace! But the loss has been more than made up by sixteen new additions to the Sodality, with quite a number of postulants on the roll awaiting to make their act of consecration to Mary Immaculate.

YOUNG MEN'S SODALITY

The Young Men's Sodality was also reorganized on Sept. 10, 1906, after a retreat given for the purpose by the Rev. Father Rudolph Ruff, of Leitchfield, Ky., with 46 members. The officers elected for one year were: Joseph Beaven, Prefect; Walter O'Daniel, First Assistant; Richard Logsdon, Second Assistant; Edgar Beaven, Secretary; Mike Abell, Preston Phillips, Jas. S. Thompson, Dave Smith, Consultors. Holy Communion Sunday and meeting of the Sodality the second Sunday of the month.

Some points for good Sodalists: To be obedient and docile to parents and pastor; to be regular at Mass and Holy Communion; to attend the meetings of the Sodality; to never leave the church until service is over; to never chew tobacco or spit in church; to never take the Holy Name of God in vain; to strictly avoid bad company and above all bad and scandalous conversations.

Rules: Round dancing, night driving and whiskey drinking are strictly forbidden to Sodalists.

ALTAR BOYS

Henry Beaven, Victor O'Daniel, Merrimee Beaven, Gus Beaven, Charles Beaven, Wallace Spalding, John Beaven, James O'Daniel.

At the dedication of the new church, August 15, 1905, the following were the altar boys: Henry Beaven, John Cecil, Victor O'Daniel, Wallace Spalding, Ernest Pike.

Rules: To be always on time for serving Mass; to light the candles before Mass; to exhibit always a pious, quiet, gentle and respectful behavior in the sanctuary; to be respectful and quiet in the sacristy; to always keep the altar clothes neat and clean; to always put them away decently and carefully in the place prepared for them; to kneel for the priest's blessing immediately after Mass; to put out the candles after Mass.

ST. PETER SOCIETY OF COLORED PEOPLE

Officers: Austin A. Smith, President; Ed Mudd, Vice President; Martin Smith, Secretary; Ed Cooper, Louis Porter, Will Mattingly, Board of Directors; George Clements,

Sheriff; Ernest Smith, Mattie Mudd, Sick Committee.

This Society is represented at present by about thirty of the congregation, and it is a source of much good among the colored people. In the first place, to become a member, one must be a practical Catholic and the Society go to Holy Communion in a body every three months. One of the principle objects of the association is to provide for its members a resource in sickness, when those who depend on their own industry for support, are often thrown upon the kindness of friends and acquaintances, who are not always able or willing to assist them. To accomplish this end and to secure those aids, which in the most trying hour of existence is a most praiseworthy object, will indeed, contribute very greatly to their temporal and eternal welfare. The members must visit the sick in their turn, and set up with them, and look after their comfort and welfare. And besides this each member is allowed twenty-five dollars for burial.

For further particulars the reader is referred to Austin Smith, the originator and promotor of the Society.

As a rule the colored people of St. Charles are pious, orderly and well bred, and most sincere and earnest Catholics. They are also very respectful and deferential, and manifest a very considerable spirit of liberality, which they made evident by contributing a very material share in building the new church of St. Charles. The St. Peter Society have the honor also of having donated one the stained glass windows to the church, and in various other enterprises they have been equally generous.

FIRST COMMUNION

To the following children were accorded the privilege of making their First Holy Communion in the Centennial Year, 1906, and the first in the new church, numbering 33, corresponding to the years of the life of their Divine Guest on earth; and the boys, numbering 12, corresponding to the number of the Apostles:

Misses Bernie Mattingly, Anna Mills, Anna Hutchins, Della Mattingly, Pearl Wheatley, Della Mills, Lucy Ryan, Susie Knott, Sadie O'Daniel, Ruth Mattingly, Mary Vic Mudd, Lucille Elder, Stella Smith, Pauline Buckler, Ursie

Buckler, Beatrice Peterson, Edith O'Daniel, Alma O'Daniel, Jessie Miller, Agnes Alvey.

Leslie Logsdon, John Beaven, Robert Knott, Merrimee Beaven, Robert Hite, Leo Garde, James Russell, Victor O'Daniel, Jodie Wimsatt, Thomas O'Daniel, Albert Mattingly, Willie Mills.

Colored : Stella Clements.

The following made their First Holy Communion May 5, 1907 : Misses Addie Flanagan, Catharine Spalding, Angela Cecil, Anna Maria Warren, Mary Joseph Warren, Beatrice Clements, Minnie Browning, Nancy Russell Thompson, Marie Logsdon, Lillian Logsdon, Hadgie Smith, Lavinia Morgan, Annie Mattingly.

Michael Mudd, Eugene Mudd, James N. Mudd, Robert Mudd, Victor Mudd, Edward Abell, Charles Beaven, Arthur Wheatley, Joseph Russell, Roger Smith, Wallace Mattingly, Bernard Mattingly, Roy Cambron, Roy Hamilton, Bert Gettings, John Phillips, Bennie Mattingly (convert), Samuel Kettle (convert).

Colored : Nannie Catharine Osborne, Lizzie Cooper, America Waters (convert), Susie Harrison (convert). Joseph Cowherd, George O'Daniel, Frank Lancaster.

CONFIRMATION

The first Confirmation in the new church was administered by the Right Reverend William George McCloskey, Bishop of Louisville, April 24, 1907, to the following class :

Misses Mary Joseph Warren, Anna Maria Warren, Catharine Spalding, Minnie Browning, Addie Flanagan, Lavinia Morgan, Hadgie Smith, Lillian Logsdon, Marie Logsdon, Betsy Russell Thompson, Virginia McAtee, Stella Smith, Carrie Wells, Mary Lizzie Wheatley, Sadie O'Daniel, Angela Cecil, Annie Mills, Ursula Buckler, Pauline Buckler, Della Mattingly, Edith Abell, Agnes Alvey, Ruth Mattingly, Vic Mudd, Lucille Elder, Beatrice Peterson, Susie Knott, Bernie Mattingly, Della Mills, Lucy Ryan, Pearl Wheatley, Beatrice Clements, Annie Mattingly.

Roy Hamilton, Charles Beaven, James N. Mudd, Joseph Russell, Bert Gettings, Michael Mudd, Roger Smith, Robert Mudd, Victor Mudd, Eugene Mudd, John Phillips, Roy Cam-

bron, Ed Abell, Wallace Mattingly, Bernard Mattingly, Arthur Wheatley, John Beaven, Leo Garde, Robert Hite, Willie Mills, Leslie Logsdon, Merrimee Beaven, Victor O'Daniel, Joseph Wimsatt, Turner Elder, Robert Knott, Bennie Mattingly, James Russell, Thomas Abell, Samuel Kettle.

Colored: Stella Clements, America Waters, Catharine Osborne. Joseph Cowherd, Frank Lancaster.

Sponsors: Miss Mary Ann Smith, Mr. Joseph Beaven.

LIST OF CONTRIBUTIONS FOR THE NEW BELL FOR ST.
CHARLES CHURCH, APRIL, 1907.

J. T. Merrimee	\$5.00	J. F. Peterson	\$2.00
R. I. Smith	1.00	E. M. Roney	5.00
M. C. Montgomery	1.50	W. H. Wheatley	2.00
C. M. Clark	2.00	Miss Mary Ann Smith	1.00
Miss Mary Teresa Talbott	1.00	Charles Mudd	5.00
Dan C. Mattingly .....	.50	Joseph Elder	1.00
Hugh Mattingly	1.00	Robert Spalding .....	.50
Tom A. Mattingly .....	.50	Sylvester Boarman	1.00
Chas. Higdon .....	.50	John DeNardi	1.00
Walter Mattingly	1.00	J. R. Mattingly	1.00
Ed Bean .....	.50	Richard Warren .....	.50
John Blandford .....	.50	Michael Russell	2.00
Jas. Browning .....	.50	Jas. Elder	1.00
John Williams .....	.25	H. Hamilton .....	.25
Ed Phillips	2.50	Aaron Phillips	2.50
J. S. Browning	1.00	W. V. Higdon	1.00
Thos. D. Flanagan .....	.50	Geo. E. Mattingly .....	.50
Mrs. Annie E. O'Daniel	2.00	J. T. Flanagan	2.00
Tearman Clark .....	.25	Ralph Williams .....	.25
Benedict Elder	1.00	Mrs. Mary L. Buckler	1.00
Ben J. Flanagan .....	.50	C. H. Hamilton .....	.50
Miss Georgia Cambron	1.00	Sim Mattingly .....	.50
Mrs. Malissa Browning .....	.50	Ben D. Browning	1.00
Ernest Mudd .....	.25	Wm. Buckman	1.00
Young O'Daniel .....	.25	Ben F. Beaven	1.00

Thos. Gettings	2.00	Geo. C. Mattingly	.10
Wm. H. McGee	1.00	Wm. A. Walker	3.00
Miss Florence Roney	1.00	Chas. S. Beaven	2.50
Charles Beaven	1.00	John G. Beaven	1.00
Hugh M. Beaven	1.00	Lee A. Beaven	1.00
Charles Beaven, Jr.	1.00	Donation	13.05
Floyd M. Walker	2.00	George Mattingly	2.50
Charles L. Cecil	3.00	W. P. Flanagan	2.50
Ed Hughes	.50	Joseph Mosser	2.00
Bernard R. Hughes	1.00	C. Martin Spalding	1.00
Andrew DeNardi	2.50	Joe C. Mills	2.00
Thomas Thompson	1.50	A. S. Dugan	3.00
Wm. McCain	1.00	Arthur Mattingly	.50
Joseph Hamilton	.50	Wm. Wimsatt	.50
Joseph W. Blandford	1.00	Oscar Buckler	.50
Wm. M. Spalding	5.00	Thos. A. Beaven	5.00
Jos. M. Mattingly	2.00	Richard Logsdon	2.00
Ed J. Butler	1.00	Mrs. Kate Spalding	.25
Sam Spalding	.25	J. W. Thompson	.25
Jas Carrico	.25	Tim Ryan	2.00
Jos. Mattingly	.50	Ed Beaven	.50
Elbridge Mattingly	.50	Thos. E. Mattingly	1.00
Lavialle Russell	.50	Thos. Mudd	.25
Elias Alvey	.50	Henry F. Abell	1.00
Edgar Thompson	.25	R. D. Bickett	3.00
Jessie Crume	1.00	Sylvester Thompson	1.00
Tine Mattingly	.75	Thos. Rhodes	.50
Mrs. Annie T. Smith	1.00	Miss Vic Rhodes	.25
Wm Madden	5.00	Mrs. Lilly Beaven	1.00
John Clements	.50	Wm. Elder	.25
Joseph Mudd	.50	Bert Abell	.25
John Cecil	.50	Frank O'Daniel	.50
Leo Warren	.50	James Mudd, Sr.	5.00
Charles Wheatley	.50	Walter O'Daniel	.50
Henry Smith	.50	Adrian Wheatley	.50
Willie Mills	.50	Lum Abell	.25
Ken Russell	1.00	Milton Roney	1.00
Ray Smith	1.00	Miss Mattie Roney	1.00
Bennie Mattingly	.25	Miss Alice Braden	.25
Thos. Spalding	.25	Wm. Settles	.50

E. F. Buckler	.25	Mrs. Nancy Browning	1.00
Miss Lizzie Howard	1.00	Mrs. Bettie Bickett	2.00
Mrs. Jennie Thompson	.25	Mrs. Ella McAtee	1.00
Miss Bettie Mudd	.25	Mrs. M. Montgomery	1.00
Mrs. Susan Buckner	1.50	Miss Annie Thompson	2.00
J. H. Carrico	.75	Miss Mary Russell	1.00
Edgar Browning	.25	C. B. Mattingly	1.00
Ben D. and Bessie Cecil	1.00	Dave Smith	.50
W. T. Smith	.50	Mrs. C. B. Cambron	1.00
Mrs. Kate Peterson	1.00	Mrs. Mildred Flanagan	1.00
Smith Beaven	.25	Annie Peterson	.50
Fannie Peterson	.50	Mrs. Dan D. Mattingly	.25
Mrs. Kate O'Daniel	1.00	Miss Julia Russell	1.00
Mrs. Mary Beaven	.50	Miss Benita Abell	.25
Miss Susie Knott	.10	Wm. Queen	1.00
Tim Sullivan	1.00	Benedict Warren	.25
Frank Mudd	.25	Dick Greenwell	.25
Mrs. Julia Thompson	.10	T. B. Greenwell	.50
Laurence Mattingly	1.00	Victor O'Daniel	.50
Felix G. Mattingly	.50	Coll. at Bell Blessing	19.76

COLORED

Austin Smith	1.00	Mollie O'Daniel	1.00
Bernard Smith	.50	Geo Clements	.25
Ernest Smith	.50	Martin Smith	.50
Will O'Daniel	.50	Benedict Spalding	.50
Will Howard	.50	Ernest Russell	.50
Henry Russell	.50	Ed Mudd	.50
Albert Mudd	.25	Hennie Hagan	.25
Louis Porter	.25	Will Spalding	.25
Steve Porter	.25	William Smith	1.00
G. W. Spalding	.25	Rose Boone	.25
Ed Cooper	.50	Chas. Spalding	.10
Jim Osborne	.50	John Osborne	1.00
Total Contributions			\$221.96
St. Charles Church Fund			13.04
Mother Praxedes, Loretto			100.00
Total			\$335.00

Cost of Bell, \$335.00.

ANOTHER LETTER AND ITS ANSWER

March 12, 1903.

My Dear Bishop:

Thank you for your permissions with regard to the new church. I think I will begin work about the 1st of June, to get it under roof by the 1st of September, but can not plaster and be ready for the dedication this fall without going in debt for that part of the work. It is a pity, too, for this old church is scarcely fit to use another winter; full of cracks for the cold wind, and then it is leaking dreadfully and the plastering is beginning to drop from the ceiling in several places. I sold the property to Mr. Rhodes for the \$700.00, and I made a deed for the congregation, having one agent appointed by the congregation to sign with me. Please give me permission to have a children's picnic in May to make what little I can out of it. The people bring their dinner in baskets. It is not like a general picnic. I will also have to have a large picnic a little later, about August. Without it I can not raise sufficient money to get the church even under roof. (Even the picnic did not suffice for this as the walls were roofless till the spring of 1904.)

Yours, J. J. PIKE.

"I grant you permission to hold the children's and the general picnic for the new church. Keep a brave heart.

W. G. M., Bp. L."

The following is a list of the donors and donations to the memorial window in the new St. Charles church, Marion county, Ky., in honor of Rev. P. DeFraine:

Rev. J. A. Hogarty	\$5.00	S. T. Spalding	\$1.00
R. G. Goodin	1.00	R. M. Spalding	1.00
M. Doody, Jr.	1.00	Theo. Brussels	1.00
John Barr	1.00	W. T. Abell	1.00
Frank Osborn	1.00	W. E. O'Sullivan	1.00
Sam A. Thomas	1.00	Thos. Mackin	1.00
W. E. Merkley	1.00	F. L. Dant	1.00
R. N. Wathen	5.00	B. F. Hill	1.00
H. E. O'Sullivan	.50	Wm. Hill	1.00
F. J. Roberts	1.00	J. B. McAtee	1.00
J. A. Raley	1.00	R. Y. McElroy	1.00
J. P. Thompson	1.00		
<hr/>			
Check to Rev. J. J. Pike, pastor St. Charles		30.50	

MAY DAY AT ST. CHARLES, MAY 27, 1900.

ST. MARY, KY., May 30, 1900.

Very Reverend Father:

One among the most beautiful sights I ever witnessed was the procession of the children of St. Charles congregation Sunday evening, May 27, in honor of the Queen of May. The congregation turned out *en masse* to witness the lovely and imposing scene. The procession was headed by the altar boys, followed by the boys of the congregation and then the girls, all in white dresses and veils, four of whom, as maids of honor, accompanied by a band of little flower girls, carried the statue of the Blessed Virgin, beautifully decorated. They wended their way through the cemetery to the statue of Our Lady, where a hymn was sung and then, when marching into the church and taking their places with much precision and order under the direction of the young ladies of the congregation, one was reminded of that glorious army of the children of Mary marching into their place of rest in

heaven, after having been safely guided by their heavenly Queen over life's tempestuous sea. Vespers were sung, and a sermon very appropriate and eloquently delivered, was preached by the Rev. Father Michael, of St. Mary's College. After the sermon, the Benediction of the Most Holy Sacrament was given. Then followed the dedication of the children to the Blessed Virgin by the pastor, the Rev. Father J. J. Pike.—*The Record*.

HOLY WEEK AND EASTER AT ST. CHARLES CHURCH,
MARION COUNTY, KY., 1904.

Correspondence of The Record.

The Holy Week services were carried out according to the Ritual and with the greatest possible solemnity at St. Charles church, in Marion county. On Palm Sunday the Rev. Pastor was assisted by the Rev. Father Drury, who preached at the High Mass, and in the afternoon he delivered an able and instructive lecture on "Marriage". After the lecture a very liberal and generous collection was taken up by the pastor for the benefit of the new church. During the greater days of Holy Week the pastor was assisted by the Rev. Fathers of St. Mary's College, who were accompanied by their well trained choir and altar boys, the students assisting at all the services in a body. On Holy Thursday, the Very Rev. Father Fennessy, president of St. Mary's College, celebrated the Solemn High Mass, assisted by the Rev. Father Michael, as deacon, and the Rev. Father J. J. Pike, as sub-deacon. The Rev. Father Charles Kiefer officiated as master of ceremonies. The Rev. Father Ignatius Perius di-

rected the choir. The devotion of the congregation in visiting the Repository, and in keeping up the Holy Hours was very edifying.

On Good Friday, the celebrant of the Mass was the Rev. Father J. Kozinski. He was assisted by the Rev. Father Michael Jaglowicz, as deacon, and the Rev. Father Charles, as sub-deacon. The Passion was sung by the Rev. Fathers Fennessy, Michael and Charles, with Mr. Adrian Caillouet, as master of ceremonies.

On Holy Saturday, the celebrant was the Rev. J. J. Pike, the pastor, assisted by the Rev. Father Michael, as deacon, and the Rev. Father Charles, as sub-deacon. Mr. Adrian Caillouet was master of ceremonies. The Very Rev. Father Fennessy assisted in the sanctuary.

On Easter morning, Solemn High Mass was celebrated by the pastor with the Rev. Father Kozinski, as deacon, and the Rev. Father Charles, as sub-deacon. After the Mass the Rev. Father Kozinski delivered a very eloquent and beautiful sermon on the Resurrection. Miss Florence Roney and her corps of assistants, Mrs. Annie Smith, Mrs. Susie Cecil, Mrs. Mary E. Mattingly, Mrs. Lilly Beaven, Mrs. Virgie Walker, Misses Teresa Mattingly, Agnes Shaw, Katie Logsdon, Annie Mary Mattingly, Lizzie Beaven, Regina Smith, rendered the music. Large numbers approached the Sacraments of Penance and Holy Communion on Holy Thursday, Holy Saturday and Easter Sunday. The Holy Week was very impressive, indeed, at St. Charles and will be long remembered by the faithful parishoners, young and old, of this most venerable church.

A FORTY HOURS AT ST. CHARLES

ST. MARY, KY., Oct. 6, 1904.

Editor of The Record:

Never was there more earnestness and devotion displayed than at the Forty Hours at St. Charles church, in Marion county, on Sunday, Oct. 2. The devotion was opened at the Solemn High Mass, at which the Reverend James J. Pike, pastor, was celebrant, Rev. Father Charles, C. R., deacon, and the Rev. Father John, C. R., sub-deacon. The weather was beautiful and the people came in crowds to avail themselves of the opportunity afforded them for renewing their spiritual life, gaining the indulgences attached to the Forty Hours Prayer, and availing themselves of graces for the future. The majority of the congregation, men, women and children, received the sacraments. The pastor was assisted in the confessional by the Rev. Father McDonald, of Calvary; Rev. Father Neafsey, of Campbellsville; Rev. Father Buckman, of New Haven, and Rev. Father Pike, of Fairfield. On the evening of the second day, Rev. Father Neafsey preached a beautiful sermon on "The Happiness of Heaven", where we will meet Our Divine Lord whom we have faithfully loved and adored on earth, reposing in the Sacrament of His Love on the altar. The devotion closed on Tuesday with Solemn High Mass, celebrated by the Rev. Robert McDonald, assisted by the Rev. J. J. Pike, as deacon, and the Rev. J. Neafsey, as sub-deacon, and the Rev. Wm. D. Pike, as master of ceremonies. The close of this most beautiful and fruitful Forty Hours Devotion at St. Charles was marked by a very interesting and

instructing discourse delivered by the Rev. Wm. D. Pike, of Fairfield.

ON THE SUBJECT OF VOCATIONS.

It is quite necessary to maintain a system of religious education if we wish to preserve the faith, and keep up piety and devotion among our people. We must have parochial and religious schools for the training of the young, taught by religious, as secular teachers fall far below the mark and do not give satisfaction in this regard. We can not have these schools where religion is effectually taught and habits of virtue engendered in our young people without vocations to the brotherhood and sisterhood. Why should the young boy or girl not be encouraged to embrace a religious life, although it entails a sacrifice? Yet it affords a means and competence for life in the world, as well as the secular pursuits, and at the same time has all those higher advantages which pertain to the spiritual and supernatural side of our nature. The religious life is higher and more admirable than the secular, and our young people ought to be made to realize and feel this in order that vocations might be developed and mature when possible. So few boys these days, especially Kentucky boys, seem to have any inclination or aspiration towards the priesthood, and it is all because the worldly environments, which surround them absorb their spirits and their lives, and drown the higher call to the service of God and religion.

THE AUTHOR.

To Miss E. C., of St. Mary, Ky.

A FRIEND'S TRIBUTE

BY MILDRED

"I thank thee friend, for every beam
Of sunlight bright
Which o'er my path thou didst stream
From thy soul's light.

"I thank thee that thou e'er hast been,
In all the past,
A refuge from the grief and sin
Borne on life's blast.

"I thank thee for each smile of thine
A joy intense —
That gladdened this cold heart of mine
With love immense.

"I thank thee for each gentle word
Unto me said;
All words of thine my ear hath heard
The soul's warmth fed.

"O may the warm beams never fade
From those kind eyes;
May wintry darkness never shade
The light that lies.

"Around thee everywhere,
O sunny life,
Whose beams surround and brighten
Earth's scenes of strife."

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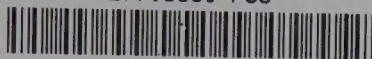
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History of St. Charles
church and centenary of
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